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AN

ADDRESS

TO THE

INGENUOUS YOUTH

OF

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AN

ADDRESS

TO THE

Ingenuous Youth of Great-Britain.

TOGETHER WITH A

BODY OF DIVINITY

IN MINIATURE:

TO WHICH IS SUBJOINED

A PLAN OF EDUCATION,

ADAPTED TO THE USE OF SCHOOLS,

And which has been carried into Execution during a Courſe of near Fifty Years.

By the Rev. JOHN RYLAND, *A. M.*

LONDON:

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ADVERTISEMENT.

THE first and last Parts of the following WORK having been out of print almost thirty Years, they are now brought forward at the request of several of the Author's Friends, under a new Form, and with considerable Improvements. The PLAN OF EDUCATION is enlarged by a Supplement to twice its original Size; to make room for which the BODY OF DIVINITY is here printed without the APPENDIX, but with such Corrections and Additions as will render it more acceptable to the Public than the former Editions.

ENFIELD, JUNE 26, 1792.

THE

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OF THE

BODY OF DIVINITY

ARE AS FOLLOW:

I. *OF our own immortal nature; its chief end, glory, and happineſs.*

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III. *The nature and attributes of the bleſſed God, or his ſublime and beautiful character.*

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AN

AN
ADDRESS
TO THE
INGENUOUS YOUTH
OF
GREAT-BRITAIN.

YOUNG GENTLEMEN,

THE deſign of this addreſs is, to give you ſome brief hints concerning ſome ſelect books on the principal branches of ſcience, in order to ſhorten your path to good learning, and ſtrew it with flowers, I know by the painful experience of above thirty years what it is to pant for knowledge and books, ſometimes without any guide, ſometimes with inſufficient and ignorant ones, ſometimes with men of learning without genius, ſometimes with men of genius and furniture, but too lazy and indifferent, or ſwelled with pride and a haughty ſtiffneſs, or poſſeſſed of no talent for the communi-

cation of knowledge, or no inclination or condeſcenſion to accommodate themſelves to the capacity and taſte of enquirers after truth.

But the greateſt defect I have ever found in learned men is a want of public ſpirit, and a fervent love to the riſing generation: this is the worſt part of their temper, and an indelible ſtain in their character; for which they deſerve the ſevereſt rebuke.

We have in this nation men well verſed in all the ſciences, and all the branches of learning were never better underſtood than at preſent. But if every learned man had a true love to the riſing generation and a condeſcending temper, I will venture to aver, that in ſeven years time, where we have one man of real knowledge *now*, we might have a hundred, or perhaps five hundred *then*. We ſhould not ſee ſuch ignorance in thouſands of our miniſters of religion: nor ſuch wretched and ſhameful unacquaintance with the hiſtory, laws, and government of their country, as hath fully appeared in multitudes of our young nobility, and I am ſorry and grieved to ſay it, in the majority of the repreſentatives of a brave and powerful people.

Now

Now, my dear ingenuous youths, let me offer you a little aſſiſtance, give me your hand, and let me lead you into a moſt beautiful and pleaſant path, which I myſelf have trod. I do not pretend to write for men, nor for thoſe young perſons who have ſkilful tutors always to attend them. I write for all thoſe who have a good natural taſte, and a paſſionate fondneſs for real knowledge, but want an experienced guide, to ſuch the following hints will not be unwelcome, nor unſerviceable.

Do you in the firſt place wiſh for two or three excellent books to guard you from errors in ſtudy, and to be your faithful guides in the purſuit of ſolid learning: then, my dear youths, read above all authors Dr. Watts's Improvement of the Mind, 8vo. Mr. Locke's Conduct of the Underſtanding, 12mo. and John Clarke's Eſſay on Study, 12mo.

Would you gain clear and beautiful ideas of the works of creation, read Pluche's Nature Diſplayed, 4 vols. 12mo. Dr. Brooks's Natural Hiſtory, 6 vols. 12mo. Ray on the Wiſdom of God in Creation, 12mo. Weſley's Compendium of Natural Philoſophy, 2 vols. 12mo. Dr. Cotton

Mather's Chriſtian Philoſopher, 8vo. 1721. Dr. Derham's Phyſico Theology, 2 vols. 8vo. Cambray on the Exiſtence of God, 12mo. a new beautiful edition of which is juſt publiſhing. Martin on the Exiſtence of a Deity, from Sixteen Fountains of Evidence, and his Young Gentleman's and Lady's Philoſophy, 2 vols. 8vo.

Theſe are the beſt books, and the eaſieſt to introduce you to Voltaire's Elements of Sir Iſaac Newton's Philoſophy, tranſlated from the French, 8vo. 1738, an excellent book. Algarotti's Six Dialogues on Sir Iſaac Newton's Philoſophy, 2 vols. 12mo. 1739. Rowning's Compendious Syſtem of Natural Philoſophy, 2 vols. 8vo. Martin's xii Lectures on all the Branches of Experimental Philoſphy, intitled Philoſophia Britannica, 2 vols. 8vo. and to crown all, Dr. Rutherforth's Syſtem of Natural Philoſophy, 2 vols. 4to. 1748. If your inclination ſhould lead you to enquire farther after books on natural philoſophy, you may be directed to the utmoſt of your wiſhes, in Johnſon's Quæſtiones Philoſophicæ, 12mo. Cambridge, 1735.

If ever your genius ſhould grow ſtrong enough to taſte the pleaſures of ſcience, abſtracted from ſenſe,

ſenſe, and the rational entertainments ariſing from the conſideration of the doctrine of being and of ſpirits, I adviſe you to read but a few ſelect books, the beſt I am acquainted with are Dr. Watts Scheme of Ontology, at the end of his Philoſophical Eſſays, and Dr. Doddridge's Pneumatology in his Lectures, 4to. 1762.---I have in MS. Mr. Henry Grove's beautiful Syſtem of Pneumatology. I wiſh from my heart that ſome bookſeller would venture to print it, on the footing of a ſubſcription from the learned world. This ingenious writer certainly was one of the cleareſt thinkers on metaphyſical ſubjects that our age has produced.

Have you a taſte for the knowledge of numbers and quantity? Read and ſtudy theſe books, Mr. Addington's Syſtem of Arithmetic, 8vo. Le Clerc's Geometry, 12mo. Dechale's Euclid, 12mo. Whiſton's Edition of Euclid, 8vo. 1714. Theſe two editors of Euclid, ſhew the practical uſes of the problems and theorems; and will remarkably ſtrengthen your habit of attention, teach you to ſift and compare your ideas, and enlarge your reaſoning powers in a remarkable manner.

Do you desire to form a familiar acquaintance with the first principles of natural religion, and moral philosophy? Read Sir Richard Blackmore's Natural Theology, 8vo. 1728. Wollaston's Religion of Nature Delineated, 4to. Reimarus on Natural Religion, 8vo. Fordyce's Elements of Moral Philosophy, 12mo. 17. and to compleat your studies on this head, read Grove's System of Moral Philosophy, 2 vols. 8vo. I freely own I prefer this for the savour of piety and delicate composition, beyond Dr. Hutchenson's System, 2 vols. 4to.

Do you love the grand science of society, government, and the laws of your country? This is indeed a most noble and important object of the human understanding: it gives an amplitude to the soul, and leads to a most exalted idea of the divine government of the universe. I am so far from advising you not to study politics, that on the other hand, I counsel you to employ your powers very often on the glorious structure and excellence of the British constitution; and to assist you in your views, read the best books that were ever written, since Britain existed, Milton, Sydney, Locke and Dr. Campbell, Sydney's Treatise on Government, folio, 1696. Locke on Government

ment, 8vo. Dr. Campbell's Preſent State of Europe, 8vo. 5th edition, and his excellent Sketch of Laws and Government, publiſhed in the Preceptor, vol. 2. to theſe books add Sir William Blackſtone's Commentaries on the Laws of England, 4 vols. 8vo.—Theſe are certainly ſuperior to every work of the kind, that have appeared in our language.

Above all things my dear young friends, ſtudy the evidences and contents of the CHRISTIAN RELIGION. The greateſt and beſt ſtep you can take for this purpoſe, is to conſider deeply and accurately, the inſufficiency of human reaſon to lead you to eternal happineſs, in the full fruition of the ſupreme good; ſtudy this ſubject to the utmoſt of your capacity, I can aſſure you after twenty-two years inceſſant labour and thought on this moſt important and momentous point, that nothing does more mortify our native pride, and conceit of our ſtrength of reaſon than a juſt and impartial view of its inſufficiency, to conduct us to the higheſt end of man. If you do not believe me, try what you can do without your Bible; ſummon up your beſt powers, and exert the utmoſt force of your genius to attain a clear and extenſive

knowledge, of the attributes and providence of God; find out the true way of worſhipping God; tell me in the moſt convincing manner, wherein conſiſts the ſolid happineſs of human nature; declare to me and the world, the chief good of the ſoul; draw out a ſyſtem of true morality without any defect; explain every duty we owe to God and mankind; produce the richeſt, and moſt perſuaſive motives to excite to the exerciſe of every virtue; diſplay ſuch powerful reaſons, as ſhall prevail with every man, to diſcharge the whole of moral obligation, and perſevere in virtue and goodneſs to the laſt moment of his life; give me a moſt ſatisfying account of the origin of moral evil, which has ever raged with ſuch dreadful power and malignity all over the rational world; and ſhew me how this may be pardoned ſo as to ſatisfy a ſerious enquirer, and calm a guilty conſcience; demonſtrate to me by the ſtrength of your reaſon, how one ſinner, how millions of ſinners, may be introduced into the favour and friendſhip of God, notwithſtanding all their paſt offences, and be happy in him for ever; aſſure me of an effectual means to curb every licentious paſſion, every vile appetite, every vicious inclination, every impure imagination and taſte; ſhew

me

me a ſufficient fund of moral and proximate power, to raiſe me above the wicked ſpirit and polluted manners of the whole world, and to perſiſt in virtue and goodneſs in ſpite of all temptations, to my laſt hour.

If you think the powers of reaſon are ſufficient to conduct you to the ſupreme good and final happineſs of man; try your utmoſt ſtrength to ſupport yourſelf under the troubles of life, and the vexations and croſſes, you meet with in mind, body, and eſtate; fortify yourſelf againſt all the terrors and ſtings of death; act a courageous part, when that ghaſtly monarch, who is ſtiled by an ancient and very acute philoſopher * *the terrible of all terribles*, ſhall come to ſeparate your ſoul and body; to turn the mortal part of your nature into corruption and duſt, and fix your character and ſtate in another world, which you muſt enter into with all your thinking powers, and moſt lively conſciouſneſs for evermore. Now if you have fortitude enough, meet this king of terrors, and without the aſſiſtance of divine revelation, addreſs him boldly. O! death, where is thy ſting? O! grave, where is thy victory?

* Ariſtotle.

This method of proceeding in order to prepare you, for ſtudying the evidences and contents of the chriſtian religion, is the beſt that can be thought of; becauſe it has a direct tendency to humble the pride of your nature, to abaſe the high conceit which every man forms of his own ſtrength and goodneſs of heart; and ſuch conſiderations as theſe, will bring you to the duſt as a guilty ruined creature; utterly inſufficient to conduct yourſelf to the final perfection of your faculties, and the ultimate happineſs of your immortal ſpirit.

In this temper of mind ſet yourſelf to examine the evidences of the truth and divine authority of the chriſtian religion. To aſſiſt you in this affair of infinite moment, I recommend to your peruſal Dr. David Jennings's two diſcourſes intitled, An Appeal to Common Senſe for the Truth of the Scriptures, and Dr. Doddridge's three ſermons on the Evidences of Chriſtianity, 12mo. price 8d.—Theſe are perhaps the moſt clear and convincing of any ſermons in our language; but the moſt extenſive view of the whole ſubject, in all its parts and connexions, that has appeared in the Engliſh language, you will find in Dr. Doddridge's Courſe of Divinity, 4to. 1763, including LIII. lectures (viz.) from

left.

lect. CI. to lect. CLIV. It is an act of juſtice to acknowledge, that no one ſingle book of a theological nature has equalled this in our land: and it is an honour to the good ſenſe and candour of ſome gentlemen, in public ſeminaries, that they have paid a proper attention to this excellent courſe of lectures on pneumatology, ethics and divinity *.

In order to make your enquiries more eaſy, pleaſant and ſucceſsful, I will lead you on a little farther. Our moſt learned and judicious divines have a thouſand times obſerved, that revelation ſtands on four principal pillars, or, in other words, is ſupported and confirmed by four capital arguments, viz. the fulfilment of prophecies—the working of miracles—the goodneſs of the doctrine—and the moral character of the pen-men,—eſpecially the divine character of the great founder of the chriſtian religion.

I. FULFILMENT OF PROPHECIES.

This is a glorious argument to demonſtrate the divine truth and authority of the holy ſcriptures;

* This celebrated work was the reſult of thirty years accurate ſtudy and labour, with the reviſal of all his beſt friends and correſpondents.

and it has this excellence, that its evidence is ever growing by the accompliſhment of many prophecies now in the world. No age or country has been bleſſed with a brighter diſplay of this evidence in its vaſt extent and connexion than our own. It is enough to name Dr. Newton's three vols. of Diſſertations on Prophecy; it would be an affront to common ſenſe to ſay any thing in favour of a work which is ſo generally known and eſteemed, and which ſurpaſſes all commendation. However, it will be no diſparagement to that incomparable work, to mention Dr. Gill's Treatiſe on the Prophecies fulfilled in the Meſſiah, 8vo. 1728. The judicious Mr. Robert Fleming's Treatiſe on the fulfilling of the Scripture, a ſmall folio. And the excellent Mr. Benjamin Bennett's Diſcourſes on the Fulfilment of Scripture, towards good and bad Men, in his Sermons on Inſpiration, 8vo. 1730. Let me adviſe you to ſtudy this argument thoroughly: make yourſelf maſter of the ſubject in all its parts.

Nothing ſtrikes a wiſe man's mind ſo ſtrongly as facts, and it muſt give you unutterable pleaſure to obſerve how the biſhop of Briſtol confirms and illuſtrates the prophecies and facts of ſcripture, by a judicious

judicious and moſt happy application of paſſages ſelected from antient hiſtory. It is no diſhonour to this great man to ſay, that our learned Dr. Prideaux, and an author who is the glory of the kingdom of France, and whoſe name and writings will ever be dear to me, paved the way for Dr. Newton, and pointed out the method which he has ſo well purſued. Would you know this laſt author? He is the amiable, I had almoſt ſaid the DIVINE ROLLIN.

II. THE WORKING OF MIRACLES.

This is another excellent and moſt convincing argument to prove the divine inſpiration of the holy ſcriptures; and taken in connexion with the fulfilment of prophecies on the one hand, and with the goodneſs of the doctrine on the other, it riſes up almoſt to irreſiſtable demonſtration.

I will not mention a thouſandth part of what has been ſaid for or againſt this head of argument; but will ſhew you the plaineſt and moſt pleaſing method of beginning your conſiderations upon it, ſo as to produce the moſt ſtriking conviction of its glory and evidence, only remarking, by the way, that the Deiſts have of late, as well as in former

days, employed their utmoſt art and force to overthrow this argument, particularly David Hume, and Rouſſeau. The former has been fully anſwered by the late Dr. Leland, in his View of the Deiſtical Writers, Vol. II. 8vo. and by the Rev. Dr. Richard Price, F. R. S. in his Diſſertations, juſt publiſhed. The latter *i. e.* Rouſſeau, has been effectually confuted by one of his own countrymen and fellow-citizens, Dr. Claparede, profeſſor of divinity at Geneva, whoſe work has been tranſlated from the French, and printed this year in London for Mr. Newbery, 8vo.—I would adviſe you to read this little treatiſe on miracles with attention, as it is written with remarkable clearneſs and preciſion and contains the ſubſtance of what you will find in larger volumes.

But ſuppoſe you had no book on miracles except your bible, what would you do in order to have a clear and extenſive view of this ſubject, and anſwer your great end, which is a full and compleat conviction that the ſacred ſcriptures are inſpired from heaven? I will ſatisfy you, my dear young friend. I will point out to you the moſt eaſy and effectual method of ſtudying this ſubject.

The

The firſt thing I adviſe you to do is this, endeavour to attain the cleareſt idea of a MIRACLE.

The learned and judicious Mr. John Hurrion * defines a miracle thus—" Miracles are extraordinary works of GOD, above, beyond or contrary to the courſe of nature, or the power of ſecond cauſes, done to confirm the truth."

Dr. Doddridge † defines a miracle thus, " When ſuch effects are probuced as (*cæteris paribus*) are uſually produced, GOD is ſaid to operate according to the *common courſe of nature*: but when ſuch effects are produced as are (*cæt. par.*) contrary to, or different from that *common courſe*, they are ſaid to be MIRACULOUS.

* His ſixteen excellent ſermons, p. 436, intitled, The ſcripture doctrine of the proper divinity real perſonality, and the external and extraordinary works of the Holy Spirit, ſtated and defended at Pinners-hall, 1729, 1730, 1731. 8vo. Oſwald in the Poultry, 1734.—Note. Few people in the world know the worth of theſe ſermons. On the ſubject they have no equal.

† See his lectures, part V. lect. CI. definition LXVII.

Dr,

Dr. Claparede's * definition is the ſhorteſt and moſt eaſy to be underſtood, "A miracle is a ſenſible change in the order of nature." Nature is the aſſemblage of created beings.

Theſe beings act upon each other, or by each other, agreeable to certain laws; the reſult of which is what we call the order of nature.

Theſe laws, being a conſequence of the nature of theſe beings, and of the relations which they bear to each other, are invariable: it is by them GOD governs the world. He alone eſtabliſhed them. He alone therefore can ſuſpend them.

The proper effect then of miracles is to mark clearly the divine interpoſition, and the ſcriptures ſuppoſe that ſuch too is their deſign. Hence I draw this conſequence, that he who performs a miracle performs it in the name of GOD and on his behalf, that is to ſay, in proof of a divine miſſion.

* Read his conſiderations upon the miracles of the goſpel, 8vo. 2s. 6d. Newbery, 1767.

But what are the characters of true miracles? How may we know that the master of nature hath been pleased to modify or suspend its laws? A question of the highest importance!

We have a clue to guide us in this research: since the end of miracles is to mark the divine interposition, the miracle must have characters proper to mark this interposition. 1st. It must have an end important and worthy of its author. 2. Be sensible and easy to be observed. 3. Be independent of second causes. 4. Be instantaneously performed.

Now, my young friend, proceed to take a survey of the miracles in what I would call

A COMPENDIOUS VIEW OF THE MIRACLES RECORDED IN THE BIBLE.

Deluge—confusion of languages—fire on Sodom—burning bush—rod turned into a serpent—rivers made blood—the plague of frogs—dust turned into lice—swarms of flies—murrain on the cattle—boils on man and beast—hail mingled

with fire—locuſts—darkneſs to be felt—death of the firſt born—red ſea divided—bitter waters of Marah ſweetened—rock guſhes out with water —law given at Sinai with thunder, fire, and earthquake—quails given to eat for 600,000 men—manna given every morning for forty years---Nadab and Abihu burnt with fire---earth opens to ſwallow up Korah, Dathan, and Abiram---brazen ſerpent curing---a dumb aſs ſpeaking with an human voice---Jordan divided---ſun and moon ſtanding ſtill for a whole day---Gideon's fleece---powers of Sampſon---water flowing from a jawbone---meal and oil multiplied---widow's ſon raiſed---no rain for three years---Shunamites ſon raiſed---the wonders of Elijah and Eliſha---Naaman's leproſy cured---Gehazi made a leper for life---one hundred fourſcore and five thouſand Aſſyrians killed in one night---the ſun on the dial of Ahaz going ten degrees backward---three heroes in the fiery furnace---a man's hand writing on the wall---lions refuſing to devour Daniel in the den---a fiſh ſwallowing Jonah, and after three days and three nights vomiting him up alive upon the dry land!

MIRACLES OF THE NEW TESTAMENT.

The man Jeſus born without an earthly father ---water turned into wine---a nobleman's ſon reſtored---leper cleanſed---Centurion's ſervant healed ---burning fever in Peter's wife's mother removed ---a raging tempeſt calmed---legion of devils driven out---palſey cured with a word---Jairus's dead daughter raiſed---iſſue of blood of twelve years ſtanding effectually removed---dumb man made to ſpeak---two blind men made to ſee---withered hand reſtored---a man made blind and dumb by the devil, reſtored to ſight and ſpeech---five thouſand fed with a few loaves and fiſhes---Jeſus walking on the watery world---a poor woman cured by touching the hem of his garment ---Syrophœnician woman's daughter reſtored---a man made a lunatick by the devil cured---a fiſh bringing the tribute money in his mouth ---fig tree withering away---deaf and ſtammerer reſtored to hearing and free ſpeech--four thouſand fed---wonderful draught of fiſhes---widow's dead ſon raiſed---ſeven devils caſt out of Mary Magdalen---a woman crooked for eighteen years made ſtraight---ten lepers cleanſed---a man im-

potent for thirty-eight years healed---a man blind from his birth made to ſee---buyers and ſellers whipt out of the temple---(this is thought the greateſt miracle)---Lazarus dead and putrified reſtored to life---darkneſs at Chriſt's death---Chriſt's own reſurrection, a glorious miracle!---the ſaints ariſing with Jeſus---a net full of great fiſhes, (one hundred and fifty three) yet the net not broken.

Note. 1. Explain the preciſe circumſtances of each miracle. 2. make pertinent and ſtriking reflections on each.

III. GOODNESS OF THE DOCTRINE.

This is the moſt popular, convincing, and attractive argument, to prove the divine inſpiration of the ſcriptures.

Good, in its moſt ſimple idea, ſignifies any thing that is ſuited to pleaſe our taſte or promote our happineſs---natural good, is any thing that is fitted to anſwer its end---metaphyſical good is whatever is agreeable to the intention of the great and wiſe creator---natural good, as conſidered with relation to ſenſible or rational and

intelligent beings, ſignifies what is pleaſant, or that which tends to procure pleaſure or happineſs.

Good, in a rational ſenſe ſignifies any being or thing that is poſſeſſed of ſuch perfections as are proper for any valuable and important end.

The goodneſs of a thing is its fitneſs to produce any particular end that is valuable and important to a reaſonable creature.

The goodneſs of the doctrine of revealed religion is its ſuitableneſs to increaſe our pleaſure, diminiſh our pain, continue the preſence of good, and to remove the preſſures of evil.

Goodneſs, in the ſenſe in which we uſe it on this occaſion, ſignifies ſuch a revelation or diſcovery of God, as hath an exquiſite tendency to pleaſe a rational taſte, elevate and extend our perceptions, remove the preſſures of guilt, ſupport under a ſenſe of pain, and particularly aſſiſt and animate us, in the purſuit of the nobleſt ends of our exiſtence, and carry us on to the final deſtination of our nature, in its reſt in the ſupreme

preme and eternal good, who is the final cauſe of our immortal ſpirits. That which has the fitteſt tendency to carry us with the ſureſt ſucceſs to the higheſt end, muſt be eſteemed the richeſt and moſt abundant good to man.

In order to know the chief good of the human kind, we muſt conſider what we are; what are our chief ſprings of action; what are our principles of fruition; and what is the laſt end of man.

We find that there are three conſtituent principles, or properties, which diſtinguiſh human nature from the beaſts that periſh. Man has a perception of a firſt cauſe, whom we call God—he has a moral ſenſe, or perception, of the difference between moral good and moral evil---and a lively apprehenſion of immortality in a future world.

But in ſpight of human pride man is a guilty creature; he has ſwerved from his trueſt and nobleſt end; and has an infinite need of a divine revelation, to reſtore him to his original ſtate, and raiſe him to an immortal dignity.

The

The goſpel is adapted to this end, with the moſt exquiſite delicacy and wiſdom. It teaches us to confeſs the depravity of our own nature, and the rectitude and beauty of the divine; to acknowledge the holineſs of the law, and cover ourſelves with ſhame, for all our deviations from the wiſe and excellent order of heaven---it inſpires us with ſentiments of veneration for the excellencies of GOD; and obliges us to ſee and own the tranſcendent beauty of his perfections, as the object of our choiceſt thoughts and higheſt eſteem.

This bleſſed revelation perſuades us to truſt in the ſupreme mind, and commit all our concerns in life and death into the hands of that GOD, who is a Being of infinite tenderneſs and fidelity; it animates us to a generous zeal for the honour of his perfections, when they are denied or degraded by the tongues and actions of infidels, who ſet themſelves againſt him.

It teaches us to improve all our talents of nature, literature and goodneſs, all our power, wealth and reputation for the divine honour; and to produce the glorious fruits of knowledge and bene-

benevolence, proportionable to the advantage we enjoy; and thus to repreſent the beauty of GOD's moral perfections to mankind.

This excellent religion perſuades and aſſiſts us to acknowledge our infinite diſtance from GOD, our utter unworthineſs before him, and univerſal dependance on his vital preſence, and inceſſant energy to preſerve, enlighten, and extend our powers; it teaches us to give him the higheſt glory, as the generous author of all our good, the ſource of all our bleſſings; to expreſs the utmoſt gratitude for his beneficence; to ſet an extreme value on all his bleſſings of nature and grace; and to preſerve a deep ſenſe of the precious benefits of health, wealth, and happineſs.

This generous religion pours a torrent of pleaſure through all the mind and ſoul of man; it breathes eternal chearfulneſs into the diſtreſſed conſcience; it recommends GOD's ſervice as moſt agreeable to our rational powers, promotive of our beſt intereſt, full of ſolid ſatisfaction; and it ſweetly conſtrains us to avow in the face of the whole world, that we do not repent of en-

* See Dr. Ridgley's body of divinity, p. 1—7.

gaging

gaging in the ſervice of our adorable maſter; that we do not wiſh we had purſued the paths of vice, and pleaſed the grand apoſtate, the firſt rebel in the world, rather than our omnipotent and good Creator, the ever bleſſed and immortal GOD.

A MINIATURE PICTURE OF THE CHRISTIAN RELIGION, OR A VIEW OF THE BEAUTIFUL PERFECTIONS OF CHRISTIANITY.

THE goſpel is a bright diſcovery of a benevolent proviſion of happineſs for man;—a proviſion of happineſs conſiſtent with eternal rectitude, and founded upon the invariable juſtice of the divine nature; a proviſion replete with wonder animated by love, made effectual in its intentions by Omnipotence, and carried on to its final iſſue under the conduct of the moſt exquiſite wiſdom and prudence.

This revelation gives us the beſt ideas of GOD's perfections, it unfolds GOD's full character, it diſcovers all of GOD at once, as far as man in his preſent ſtate can apprehend.---This glorious inſtitution teaches us the ſeveral relations of GOD, to our world, as its Almighty Creator, proper

 owner,

owner, wife governor, generous benefactor, and impartial judge.

This divine religion aſſerts the original dignity and happineſs of human nature, it ſhows the revolt of all mankind from GOD, and their deviation from the eternal order of beings, and the beautiful fitneſs which the will of GOD has ordained to run through his univerſal empire.---It opens to our admiring eyes, GOD's infinite compaſſions to miſerable man, and the harmonious aſſemblage of the divine perfections to recover us from ruin, and raiſe us to final felicity. It gives a wonderful view of commanding authority to awe the mind, and of love to allure the heart to obedience.

Chriſtianity throws open the moſt ſublime truths to aſtoniſh and yet improve the human underſtanding, and elevate the mind to its higheſt perfection; it draws the moſt beautiful image of GOD upon the ſoul, preſcribes the moſt intenſe adoration of man to his creator, and trains him up to the moſt generous devotion and the pleaſures of angels.

This lovely ſcheme of religion preſents us with the moſt perfect ſtandard of beautiful and ſound morals

morals, it holds up to our view the beſt ſyſtem of true virtue that ever appeared in the world, a ſyſtem without redundancy, without defect; a ſyſtem adjuſted to the nature, the powers and the connections of man, and that is calculated for the perfect felicity, as well as the perfect rectitude of human nature. It likewiſe provides the beſt ſuccours for our feeble powers, and gives the ſureſt aids, the richeſt aſſiſtances to attain the glorious holineſs it preſcribes, and thus equally prevents a bold preſumption of independence, and a cowardly indolence and dreaming inactivity, ariſing from a want of ſtrength, or a conſciouſneſs of weakneſs.

This Chriſtian revelation diſcovers unutterable encouragement to diſtreſſed ſinners in the divine obedience of the Lord Jeſus Chriſt; it opens a ſcene of the moſt glorious actions performed by the Son of GOD in the nature of man; or in other words, it ſhews us the bleſſed JESUS filled with heavenly dignity, and greatneſs of mind, animated by the moſt burning love to GOD and mankind, performing a regular courſe of the moſt beautiful actions and ſervices; or you may view his whole life as one entire grand action performed for the honour of GOD's moral attributes, ſuf-

fering a death the moſt terrible and alarming with invincible reſolution and fortitude, and followed with the moſt precious conſequences to man, for it ſhews us that this one grand action and ſuffering compleated in death, it ſhews us I ſay all this terminating upon us, as made rich by theſe meritorious actions and divine ſervices which entitle us to the full fruition of GOD!

What a contrivance of GOD's ſuperlative wiſdom is this? to give us all the infinite benefits ariſing from the glorious obedience, and moſt agonizing death of the higheſt perſonage in the world! Thus by reaſon of our relation to him and his connexion with us, we are made rich with his riches, and heirs of all GOD's empire by virtue of our relation to him who is the heir of all things.

This divine inſtitution humbles the ſinner and exalts the redeemer. It teaches us to form a very low opinion of the extent of our own knowledge and goodneſs, and to feel a deep ſenſe of our conſtant and abſolute dependance on GOD's univerſal agency, and a conſciouſneſs of our guilt: that we have offended the infinite majeſty of heaven, and deſerved his contempt and indignation. That we ought to be treated with abhorrence,

and punished with the loss of all possible and infinite good through an eternal duration. In a word, this religion plainly shews us that sin is an infinite evil, as it strikes at an infinite GOD, exposes us to infinite loss, fixes a stain in the soul through an infinite duration. Such views of sin lay the soul in the dust at the foot of GOD, and teach us to adore and love that Saviour who with almighty power and boundless love hath rescued us from eternal and overwhelming destruction.

Our blessed religion ordains the most excellent business and useful employment for every day of our short life upon earth, it teaches us to fill up every hour with such generous deeds as shall follow us with honour into eternity and enlarge our glory and felicity for ever. Upon the Christian plan of principles and actions, we are taught that a contemplation of the moral perfections of GOD, devotion to him through CHRIST, and unwearied benevolence to man, are the only ends for which life is worth a wish or a rational thought. Consequently

This divine system proposes to us the noblest springs of action, and directs us to the most exalted ends of our existence, it teaches us that GOD is the father and author of our being, that we sprang

ſprang from his breath, ſhould reſemble his virtues, and tend towards him as our final reſt and infinite good. This bleſſed goſpel raiſes us to a daily correſpondence with heaven, a ſublime converſe with the great father of reaſon, and the fountain of immortal ſpirits.

This precious ſcheme of ſalvation, is excellently adapted to the welfare of the ſouls of individual perſons, to ſtrengthen the underſtanding; to brighten our genius: refine our reaſon; to enlarge the heart with benevolence; fortify the ſoul with courage; and ſweeten all the devout and ſocial affections.

This divine religion, gloriouſly promotes the good of all civil ſocieties, unites all ranks of men in one bleſſed band of fathers, brothers, ſons and ſubjects; it teaches the rich to be generous parents to the poor, and the poor to be dutiful, grateful children to the rich; it teaches kings to be fathers, and ſubjects to be ſons, and turns all mankind into one general family of friendſhip and love*.

JOHN RYLAND.

* The above addreſs was firſt publiſhed in the year 1768, and is now reprinted, by particular deſire, as an introduction to the following little work.

A

BODY OF DIVINITY

IN

MINIATURE:

DIVINITY

IN

PROSE AND VERSE.

PRINCIPLE I.

Of our own Immortal Nature; its chief End, Glory, and Happineſs.

THE ſoul is a ſpiritual eſſence, incorporeal, inviſible, and immortal; endowed with life and action, underſtanding, will, and affections; created by GOD to know, love, reſemble, honour, and poſſeſs him for ever.

There is a ſpirit in man, *Job* xxxii. 8.—A ſpirit hath not fleſh and bones, *Luke* xxiv. 39.—He created the ſpirit of man within him, *Zech.* xii. 1.—Man became a living ſoul, *Gen.* ii. 7.—This people have I formed for myſelf, *Iſa.* xliii. 21.

God hath made all things for himſelf, *Prov.* xvi. 4.—Life and immortality are brought to light by the goſpel, 2 *Tim.* i. 10.—God is my portion for ever, *Pſa.* lxxiii. 26.

Of our own Nature, its chief End, Glory, and Happineſs.

Now for awhile aſide I'll lay
My childiſh trifles and my play,
And call my thoughts, which rove abroad,
To view myſelf, and view my God:
I'll look within, that I may ſee
What I now am and ſoon muſt be.
I am the creature of the Lord;
He made me by his powerful word:
This body in each curious part
Was wrought by his unfailing art:
From him my nobler ſpirit came,
My ſoul, a ſpark of heavenly flame:
That ſoul, by which my body lives,
Which thinks, and hopes, and joys, and grieves,
And muſt in heaven or hell remain,
When fleſh is turn'd to duſt again.
What buſineſs then ſhould I attend,
Or what eſteem my nobleſt end?

Sure

Sure it conſiſts in this alone—
That GOD my maker may be known;
So known, that I may love him ſtill,
And form my actions by his will;
That he may bleſs me whilſt I live,
And when I die my ſoul receive,
To dwell for ever in his ſight,
In perfect knowledge and delight.

PRINCIPLE II.

The Inſpiration of the Scriptures, and the Knowledge of our Duty and Happineſs to be learnt from the Bible.

THE Holy Spirit of GOD infuſed the thoughts and words of ſcripture into the underſtanding of the prophets and apoſtles, to teach us what GOD is, to ſhew us what we may expect from him, and what acts of love and obedience we owe to him.

All ſcripture is given by inſpiration of GOD, 2 *Tim.* iii. 16.—Holy men ſpake as they were moved by the Holy Spirit, 2 *Pet.* i. 21.—He hath ſhewed thee, O man, what is good, *Mic.* vi. 8.

The Knowledge of God, and our Duty, to be learnt from the Bible.

How ſhall a young immortal learn
This great, this infinite concern
What my Almighty Maker is,
And what the way this GOD to pleaſe!
Shall ſome bright angel ſpread his wing,
The welcome meſſage down to bring?
Or muſt we dig beneath the ground,
Deep as where ſilver mines are found?
I bleſs his name for what I hear;
The word of life and truth is near.
His goſpel ſounds through all our land,
Bibles are lodg'd in ev'ry hand:
That ſacred book, inſpir'd by GOD,
In our own tongue is ſpread abroad;
That book may little children read,
Aud learn the knowledge which they need:
I'll place it ſtill before mine eyes,
For there my hope and treaſure lies.

PRINCIPLE III.

The ſublime and beautiful Character of God.

AS GOD is a Spirit, we muſt arrange his perfections and attributes in agreement with the ſcriptural

tural deſcription of a GOD. A ſpirit is a being incorporeal, inviſible, and immortal; endowed with life and action, underſtanding, will, and affections. As a ſpirit he is uncreated: active, and operative in his power: poſſeſſing the faculties of a rational being.—A ſpirit with amiable and awful commotions.—A ſpirit adorned with good qualities or lovely perfections.—An all-ſufficient, happy, and glorious ſpirit.—A ſpirit of infinite dignity, of abſolute dominion, of tranſcendent rights and prerogatives, of delicate and correct taſte; incomprehenſible in his nature, attributes, actions, and glory.

GOD is a ſpirit, *John* iv. 24.—A ſpirit hath not fleſh and bones, *Luke* xxiv. 39.—The King eternal, and immortal, and inviſible, 1 *Tim.* i. 17.—The living GOD, and ſtedfaſt for ever, *Dan.* vi. 26.—He is the living GOD, *Jer.* x. 10.—The LORD GOD omnipotent, *Rev.* xix. 6.—Thou GOD ſeeſt me, *Gen.* xvi. 13.—The only wiſe GOD, *Jude.* ver. 25.—Can any man hide himſelf in ſecret places that I ſhall not ſee him? *Jer* xxiii. 24.—None good but one. *Mat.* xix. 17.—Holy, holy, holy LORD of Hoſts, *Iſa.* vi. 3.—A juſt GOD, *Iſa.* xlv. 21.—True GOD and eternal life,

Jo. v. 20.—Great is thy faithfulneſs, *Lam.* iii. 23.—He doth according to his will. None can ſtay his hand. *Dan.* iv. 35.—Who by ſearching can find out GOD? *Job* xi. 7.

Of the Nature and Attributes of the Bleſſed God.

GOD is a ſpirit none can ſee,
He ever was, and e'er ſhall be;
Preſent where e'er his creatures dwell,
Through earth, and ſea, through heaven and hell.
His eye with infinite ſurvey
Views all the realms in full diſplay;
What has been, is, or ſhall be done,
Or here, or there, to him is known;
Nor can one thought ariſe unſeen
In mind of angels or of men.
Yet far above all anxious cares,
Calmly he rules his grand affairs;
While wiſdom infinite attends.
By ſureſt means the nobleſt ends.
Majeſtic from his lofty throne,
He ſpeaks, and all his will is done:
Nor can united worlds withſtand
The force of his Almighty hand.
Yet ever righteous are his ways,
Faithful and true whate'er he ſays:

The holy, holy, holy LORD,
By all th' angelic hoſt ador'd.
The bounty of his gracious hands
Wide as the world he made extends;
And though himſelf completely bleſt,
With pity looks on the diſtreſs'd;
And by his Son, our Saviour dear,
To ſinners brings ſalvation near:
All that is glorious, good, and great,
Does in the LORD JEHOVAH meet;
Then to his name be glory giv'n,
By all on earth, and all in heav'n.

PRINCIPLE IV.

Of God's Relation to us.

GOD is our Creator, who gave us our exiſtence: he is our Owner, for he has the deepeſt intereſt in our exiſtence: he is our Governor, for he has the greateſt right to rule over our exiſtence: our Benefactor, for he ſuſtains and nouriſhes our exiſtence: and he is our ſole Judge, and has a right to determine our exiſtence for eternity.

He hath made us, and not we ourſelves, *Pſa* c. 3.—All ſouls are mine, *Ezek.* xviii. 4.—He doth according to his will in the army of heaven, and among the inhabitants of the earth, *Dan.* iv. 35.—The LORD is good to all, *Pſa.* cxlv. 9.—GOD is Judge himſelf, *Pſa.* l. 6.—He is Judge of the living and the dead, *Acts* x. 42.—He will judge the world in juſtice, *Acts* xvii. 31.—The LORD made this ſoul, *Jer.* xxxviii. 16.

Of God's Relation to us.

The LORD, my Maker I adore,
Created by his love and power.
He faſhion'd in their various forms,
Angels and men, and beaſts and worms;
And all their well-rang'd orders ſtand
Supported by his pow'rful hand.
Father of light! amidſt the ſkies
He bids the golden ſun ariſe;
He ſcatters the refreſhing rain,
To cheer the graſs, and ſwell the grain;
And every day preſents the food
That ſatisfies my mouth with good.
At home, abroad, by night by day,
He is my guardian, and my ſtay;
And ſure 'tis fit my ſoul ſhould know
He is my Lord and Sov'reign too.

O may that voice that ſpeaks his law,
My heart to ſweet obedience draw;
That when I ſee the Judge deſcend,
I in that Judge may ſee my friend.

PRINCIPLE V.

The Sum of our Duty to God and Man.

DUTY is that act of mind and body, which we are obliged to perform by the ſupreme authority of our Creator and Benenefactor. Love to GOD conſiſts in the higheſt eſteem for his being, the moſt ardent deſire of his preſence, the ſtrongeſt good will to his kingdom, and higheſt delight in his perfections.—Love to man is an eſteem for his perſon, a will to do him good, a deſire of his welfare, and a delight to ſee him happy.

Fear GOD, and keep his commandments, for this is the whole duty of man, *Eccl.* xii. 13.—Whom have I in heaven but thee, *Pſa.* lxxiii. 25.—The deſire of our ſoul is to thy name, *Iſa.* xxvi. 8.—With my ſoul have I deſired thee in the night, *Iſa.* xxvi. 9.—Becauſe of the houſe of the LORD thy GOD I will ſeek thy good, *Pſa.* cxxii. 9.—

Delight thyſelf in the LORD, *Pſa.* xxxvii. 4.—Thou ſhalt love thy neighbour as thyſelf, *Matt.* xxii. 39.—Do good, O LORD, unto thoſe that be good, *Pſa.* cxxv. 4.—They ſhall proſper that love thee, *Pſa.* cxxii. 6.

The Sum of our Duty to God and Man.

The knowledge which my heart deſires,
Is but to learn what GOD requires.
Speak then the word, my Father dear,
For all my ſoul's awake to hear:
And O what joy my breaſt muſt move
To hear that all thy law is love!
This is the ſum of ev'ry part,
To love the LORD with all my heart,
With all my ſoul, with all my might,
And in his ſervice to delight.
That I ſhould love my neighbour too,
And what I wiſh from him, ſhould do.
How ſhort and ſweet, how good and plain,
Eaſy to learn and to retain!
O may thy grace my ſoul renew,
And 'twill be ſweet to practiſe too!

PRINCIPLE

PRINCIPLE VI.

How our Love to God is to be expreſſed.

OUR love to GOD will be expreſſed in thoughts of admiration and eſteem; in thoughts of boundleſs benevolence and gratitude; in ſpeaking of him with the higheſt reſpect and veneration; in worſhipping him with high ſatisfaction and joy; loving the order of his law; ſubmitting to the diſpoſals of his providence, and exerting fervent zeal for the glory of his perfections.

My meditation of him ſhall be ſweet, *Pſa.* civ. 34.—Whom have I in heaven but thee? *Pſa.* lxxiii. 25.—What ſhall I render to the LORD for all his benefits, *Pſa.* cxvi. 12.—I make a decree, that they ſhall not ſpeak any thing amiſs againſt the GOD of Shadrach, *Dan.* iii. 29.—Enter into his gates with thankſgiving, *Pſa.* c. 4.—Thy will be done in earth as it is in Heaven, *Matt.* vi. 10.—Whether ye eat, or drink, or whatſoever ye do, do all to the glory of GOD. 1 *Cor.* x. 31.

How our Love to God is to be expreſſed.

Since love is my clear duty known,
How muſt this love to GOD be ſhewn?

Sure I the higheſt thoughts ſhould raiſe
To him who is above all praiſe:
His favour moſt of all deſire,
And ſtill to pleaſe him ſhould aſpire;
To him be conſtant worſhip paid,
And all his ſacred laws obey'd.
If to afflict me be his will,
I'll bear it with ſubmiſſion ſtill:
A tender Father ſure he proves,
And but corrects becauſe he loves.
His word with diligence I'll hear;
To him preſent my daily prayer:
And while new mercies I implore,
For bleſſings paſt I will adore,
And ev'ry action ſhall expreſs
A heart full charg'd with thankfulneſs.

PRINCIPLE VII.

How Love to our Neighbour is to be expreſſed.

LOVE to our neighbour conſiſts in an eſteem for his perſon, a concern for his welfare, a deſire to make him happy, and a real delight to ſee him flouriſh in the things of time and eternity.

Thou

Thou ſhalt love thy neighbour, *Matt.* xxii. 39.—All in one word love, *Gal*, v. 14.—Love worketh no ill, *Rom.* xiii. 10.—Love ſuffereth long and is kind, 1 *Cor.* xiii. 4.—Love with purity and fervour, 1 *Pet.* i. 22.—Owe no man but to love, *Rom.* xiii. 8.—Thou ſhalt not hate thy brother, *Lev.* xix. 17. xxv. 43.

How Love to our Neighbour ſhould be expreſſed.

I by my love to men muſt prove
How cordially my GOD I love,
To thoſe whom he hath cloth'd with pow'r
I would be ſubject every hour:
To parents and to rulers too,
Pay honor and obedience due;
In ev'ry word would truth preſerve,
Nor let one act from juſtice ſwerve;
In all my feeble hands can do,
The good of all I would purſue.
And where my pow'rs of action fail,
Kind wiſhes in my heart prevail,
For ev'ry man, whoe'er he be,
Stranger, or friend, or enemy;
Since by GOD's pard'ning grace I live,
Well may I all my foes forgive:
And as CHRIST's word and pattern ſhew'd,
Conquer their evil by my good.

PRINCIPLE VIII.

Sins to be avoided in Thought, Word, and Action.

I. THOUGHT.

ATHEISM, Infidelity, Enmity, Pride, Lukewarmneſs, Ingratitude, Hypocriſy, and luſtful Ideas.

II. WORD.

SWEARING, Lying, Slandering, Flattery, and all obſcene and impure Diſcourſe.

III. ACTION.

LUST, Uncleanneſs, Gluttony, Drunkenneſs, Lazineſs, Cheating and Injuſtice, Perſecution and Cruelty.

The fool hath ſaid in his heart there is no GOD, *Pſa.* xiv. 1.—An evil heart of unbelief, *Heb.* iii. 12.—The carnal mind is enmity againſt GOD, *Rom.* viii. 7.—Be not proud, Jer. xiii. 15.—I am againſt thee, O thou moſt proud, *Jer.* l. 31.—GOD ſetteth himſelf in battle array, Greek αντιτασσεται, *Jam.* iv. 6.—I will ſpue thee out, *Rev.* iii. 16.—Hezekiah rendered not, 2 *Chr.* xxxii. 25.—Neither were they thankful, *Rom.* i. 21.—Portion with hypocrites,

crites, *Mat.* xxiv. 51.—Luſt not after beauty. *Prov.* vi. 25.—Whoſo looketh and luſteth, *Mat.* v. 28.—Swear not at all, *Mat.* v. 34.—Lie not one to another, *Coloſſ.* iii. 9.—He that uttereth ſlander is a fool, *Prov.* x. 18.—He that flattereth with his tongue, *Prov.* xxviii. 23.—Neither filthineſs nor fooliſh talking, *Eph.* v. 4.—No corrupt communication, *Eph.* iv. 29.—Evil communication corrupts good manners, 1 *Cor.* xv. 33.

Sins to be avoided in Thought, Word, and Action.

Guard me, O GOD! from ev'ry ſin,
Let heart, and tongue, and life be clean;
Tho' with ten thouſand ſnares beſet,
I never will my LORD forget.
Fain would I learn to lay aſide
Malice, and ſtubbornneſs, and pride,
Envy, and ev'ry evil thought:
Nor be my breaſt with anger hot.
Each other paſſion, wild and rude,
I long to feel by grace ſubdu'd.
When thus my heart is well prepar'd,
My tongue I eaſily ſhall guard
From ev'ry oath and curſe profane,
Nor take GOD's rev'rend name in vain:
No ſacred things ſhall I deride,
Nor ſcoff nor rail, nor brawl nor chide:

My

My ſoul will ev'ry lie deteſt,
And ev'ry baſe indecent jeſt.
This humble, watchful ſoul of mine
Shall with abhorrence then decline;
The drunkard's cup, the glutton's feaſt,
That ſink the man below the beaſt.
Th' injurious blow, the wanton eye,
The loſs of hours that quickly fly;
And that which leads to ev'ry crime,
The vain miſpence of ſacred time;
What brings diſhonour on GOD's law,
Or what on man ſhould miſchief draw.

PRINCIPLE IX.

The Corruption of Nature, and Sins of Life acknowledged.

SIN is a defect of nature and action in an intelligent rational creature, including an oppoſition to the divine law, and, according to the divine juſtice, binding a man over to puniſhment.

Hatred to ſin is a deſire of diſunion from ſin, and never to return to it, but to be ſeparated from it to all eternity.

Original corruption consists in three things:

I. The total absence of all spiritual or divine good from all the powers and affections of the soul.

II. Enmity, or a rooted aversion to GOD, and violent opposition to all moral and divine good, and even to the divine existence and perfections.

III. Lively inclinations to all manner of sin, and a most active readiness to all modes of lust, or moral impurity of body and soul, in as many ways as the reason, imagination, taste, will, and passions can operate.

Sin is a state of self-active, wicked existence.

None good, no not one, *Psa.* xiv. 3. *Rom.* iii. 10.—The carnal mind enmity against GOD, *Rom.* viii. 7.—Enemies in your mind, *Coloss.* i. 21.—Haters of GOD, *Rom.* i. 30.—To every good work reprobate, *Tit* i. 16.—The heart set fully to do wickedly, *Eccl.* viii. 12.

The Corruption of Nature, and Sins of Life acknowledged.

LORD, when my wretched soul surveys,
The various follies of my ways,

The guilt of ev'ry word and thought,
Ev'ry neglect and ev'ry fault,
Well may I tremble to appear,
Laden with horror, ſhame and fear.
Adam, our common head, alas!
Brought ſin and death on all his race.
From him my ruin'd nature came,
Heir to his ſorrow and his ſhame.
My body weak, and dark my mind,
To good averſe, to ſin inclin'd;
And O! too ſoon the deadly fruit
Ripen'd from that unhappy root;
Duty requir'd my early care,
Each fond indulgence to forbear;
Requir'd me all the good I knew,
With conſtant vigour to purſue;
But my vain heart, and ſtubborn will,
In its own way would wander ſtill;
Like a wild aſs's colt would go
On to this wilderneſs of woe.
Vainly I ſeek to plead a word,
Silent in guilt before the LORD.

PRINCIPLE X.

Of the Misery which Sin hath brought upon us.

Misery is pain.—As pleasure is ease of mind and body, so pain is uneasiness of mind and body. It is either a consciousness of distress, or a desert of that consciousness. Misery belongs to the soul, and consists in the loss of the image of GOD; in a loss of the virtuous freedom of the will; in a loss of the knowledge of GOD, and communion with him; in a loss of hope, and a dejection of soul in horror and black despair.

The misery of the body consists in the loss of the immortality of the body, labour and weariness, loss of dominion over the world, distresses in person and estate, public calamities of war and famine, corporeal death, or a separation of soul and body, and the punishment of both in hell to all eternity.

Children of wrath. *Eph.* ii. 3.—Whole world guilty before GOD, *Rom.* iii. 19.—All have come short of GOD, *Rom.* iii. 23.—Cursed is every one that continueth not in all things, *Gal.* iii. 10.—Without strength, *i. e.* a loss of the virtuous free-

dom of the will, *Rom* v. 6.—By one man death entered into the world, *Rom.* v. 12.—Depart, ye curſed, *Matt.* xxv. 41.

Of the Miſery which Sin hath brought upon us.

Who can abide GOD's wrath, or ſtand
Before the terrors of his hand,
JEHOVAH's curſe what heart ſhall dare
To meet? or what be ſtrong to bear?
He ev'ry good can take away,
And ev'ry evil on us lay;
Can by one ſingle word bring down
The talleſt head that wears a crown:
The ſtateſman wiſe, the warrior brave,
To moulder in the ſilent grave;
And ſend the wretched ſoul to hell,
To the fierce flames where devils dwell;
For endleſs years to languiſh there,
In pangs of infinite deſpair:
I then, poor feeble wretch, how ſoon
Muſt I diſſolve before his frown?
And yet his frowns, and vengeance too,
I by my ſins have made my due.
Is there no hope, and muſt I die?
Is there no friend, no helper nigh?
Is it beyond repeal decreed,
That ev'ry ſoul that ſins muſt bleed?

O let

O let my longing, trembling ear,
Some ſound of grace and pardon hear;
My ſoul would the firſt news embrace,
And turn its trembling into praiſe.

PRINCIPLE XI.

The Goſpel, or the good News of Salvation by Chriſt.

The Goſpel is the diſcovery of good news for a miſerable ſinner.

It is the revelation of a wiſe and gracious ſalvation from ſin, miſery and impotence, regulated by prudence, adorned by holineſs, guarded by juſtice, and made effectual by divine power, truth, and faithfulneſs.

Glad tidings of good things, *Rom.* x. xv.—Good will to men, *Luke* ii. 14.—God ſo loved the world, *John* iii. 16.—Herein is love, 1 *John* iv. 10.—O! the depths of riches, *Rom.* xi. 33.—Exceeding riches of grace, *Eph.* ii. 7.

Of the Goſpel, or the good News of Salvation by Chriſt.

What joyful tidings do I hear;
'Tis goſpel-grace ſalutes my ear;
And, by that gentle ſound, I find
This righteous God is mild and kind.
Jeſus, his only Son, diſplays
The wonders of his Father's grace.
The great ſalvation long foretold
By Prophets, to the Jews of old,
Is now in plainer words made known,
As to th' Apoſtles clearly ſhown:
By this bleſt meſſage brought from Heav'n,
Pardon and peace, and grace are giv'n.
O! may I know that Saviour dear,
Whom God hath repreſented there!
And that eternal life receive,
Which he was ſent by God to give.

PRINCIPLE XII.

Of the Perſon of Chriſt as the incarnate God, and how he lived on Earth.

THE perſon of Chriſt is God the Son; God, the eternal Son, co-equal with the Father; God of

of the ſame eternal eſſence with the Father, Jehovah, God, Jeſus, Emanuel; God with us, God in our nature, for us, God in us, God the Son in human nature, whoſe conception and birth is the wonder and glory of Revelation, the wonder and beauty of the univerſe, the glory of Heaven, the joy of earth, the terror of devils, and all loſt ſouls: he is the true God and eternal life, the Amen, the faithful and true witneſs, the light, teacher, atonement, and righteouſneſs; the ruler, governor, life and joy of all true believers.

Jehovah, God, Lord.—Jehovah Jireh, *Gen.* xxii. 14.—Jehovah Rophec, *Exod.* xv. 26.—Jehovah Niſſi, *Ex.* xvii. 15.—Jehovah Shalom, *Judg.* vi. 24.—Jehovah Tzidkenu, *Jer.* xxiii. 6.—Jehovah Shammah, *Ezek.* xlviii. 35.—Emanuel, *Iſa.* vii. 14.—Mighty God, *Iſa.* ix. 6.—God, and none elſe, *Iſa.* xlv. 22.—God above all, *Rom.* ix. 5.—True God and eternal life, 1 *John* v. 20.—Great God, *Titus* ii. 13.—The only wiſe God, *Jude* i. 25.—God, bleſſed for ever, *Rom.* ix. 5.—God of Abraham, *Ex.* iii. 6.—Lord of hoſts, *Iſa.* liv. 5.—King of kings, 1 *Tim.* vi. 15.—Lord of lords, *Rev.* xix. 13, 16. Firſt and laſt, *Rev.* i. 11.

Who Chriſt is, and how he lived on Earth.

JESUS! how bright his glories ſhine?
The great Emanuel is divine;
One with the Father he appears,
And all his Father's honors ſhares;
Yet he, to bring ſalvation down,
Has put our mortal nature on.
He, in an humble Virgin's womb,
A feeble infant did become:
A ſtable was his lodging made,
And the rude manger was his bed:
Growing in life, he ſtill was ſeen
Humble, laborious, poor, and mean.
The Son of God, from year to year.
Did as a carpenter appear.
At length, when he to preach was ſent,
Thro' towns and villages he went,
And travel'd with unwearied zeal,
God's will and nature to reveal.
To prove the heav'nly truths he taught,
Unnumber'd miracles were wrought:
The blind beheld him, and the ear
That had been deaf, his voice could hear:
Sickneſs obey'd his healing hand,
And devils fled at his command:

The lame for joy around him leap;
The dead he wakens from their ſleep:
Thro' all his life his doctrine ſhines,
Drawn in the plaineſt, faireſt lines:
And death at length did he ſuſtain,
Our pardon and our peace to gain;
That ſinners who condemned ſtood,
Might gain ſalvation by his blood.
All honor then aſcribed be
To him who liv'd and dy'd for me.

PRINCIPLE XIII.

Redemption and Satisfaction.

REDEMPTION is a deliverance from ſin and miſery, by price and power; Redemption is the deliverance of a ſoul from bondage and captivity, and the miſery connected with that *ſtate* and horrid condition, BY THE INTERPOSITION of a ranſom-price paid by the Redeemer to the conqueror, by whoſe power the captive is detained, that he, being delivered, may be in a ſtate of freedom, and be at the diſpoſal and in the ſervice and command of the Redeemer, as entirely devoted to his glory.

Satisfaction.

Satisfaction for ſin, by the death of Chriſt, is the wonder and glory of the Chriſtian Religion, which diſtinguiſhes it from all others; it is that which gives it preference to all others, and without which it can be of no uſe itſelf.

Satisfaction of Chriſt conſiſts in this, that Chriſt, in our room and ſtead, did, both by doing and ſuffering, ſatisfy divine juſtice; both the law-making, the rewarding and puniſhing juſtice, in the moſt perfect manner, fulfilling all the righteous demands of the law, and bearing all its righteous curſes, which the law otherwiſe required of us in order to impunity, and to our having a right to eternal life.

Resurrection.

The Reſurrection of Chriſt was the firſt glorious ſtep of his eternal exaltation; it conſiſted in an act of his own almighty energy, by which he conquered the dominion and empire of death; on the third day after his crucifixion, he quickened his dead body, drained of blood; by uniting his human ſoul to that body; he raiſed the ſame fleſh, or the very body that died, and was laid in the grave,

grave, and carried his human nature victoriously through death, and all its gloomy horrors, that it might live with GOD throughout an immortal duration in light and glory.

REDEMPTION.

My Redeemer liveth, *Job* xix. 25.—Redemption through his blood, *Eph.* i. 7.—Redeemed us from all iniquity, *Tit.* ii. 14.—Eternal redemption, *Heb.* ix. 12.—Redemption of transgression, *Heb.* ix. 15.—Purchased by GOD's own blood, *Acts* xx. 28.

SATISFACTION.

Wounded for our transgression, *Isa.* liii. 5.—Pleased GOD to bruise him, *Isa.* liii. 10.—Put him to grief, liii. 10.—Cut off, but not for himself, *Dan.* ix. 26.—Awake, O sword! *Zec.* xiii. 7.—Sore amazed, ἐκθαμβεισθαι, *Mark* xiv. 33.—Exceeding sorrowful, περιλυπος, *Matt.* xxvi. 38.—Made a curse, *Gal.* iii. 13.—Blood shed for you, *Luke* xxii. 20.—Body broken for you, 1 Cor. xi. 24.—Slain, *Rev.* v. 9.—Propitious by blood, ιλαστηριον, *Rom.* iii. 25.—Offering of his body once, *Heb.* x. 10.—One sacrifice for sins, *Heb.* x. 12.—Reconciliation for iniquity, *Dan.* ix. 24.—Offered himself without spot to GOD, *Heb.* ix. 14.

RESURRECTION.

The LORD is riſen indeed, *Luke* xxiv. 34.---After three days he will raiſe us up, *Hoſea* vi. 2.---Why ſhould it be thought incredible, *Acts* xxvi. 8.—He roſe again the third day, 1 *Cor.* xv. 4.---As Jonah was three days and three nights, *Matt.* xii. 40.—Deſtroy this temple, and in three days, *John* ii. 19.---My LORD and my GOD, *John* xx. 28.—Many infallible proofs, *Acts* i. 3.

Of Chriſt's Death, Reſurrection, and Aſcenſion.

JESUS, the righteous, lo! he dies
For ſin a ſpotleſs ſacrifice:
Juſtice has on his ſacred head
The weight of our tranſgreſſions laid.
If GOD's own SON would ſinners ſave,
He muſt be humbled to the grave:
That ſo a pard'ning GOD might ſhew
What vengeance to our crimes was due.
Nail'd to the croſs, with tort'ring ſmart,
What anguiſh rack'd his tender heart?
Alas! how bitterly he cry'd;
Taſted the vinegar, and dy'd!
Cold in the tomb, that mournful day,
My Saviour's mangl'd body lay:

Well

Well may I bluſh, and weep to ſee,
What JESUS bore for love of me.
But Oh! my ſoul, thy grief refrain,
JEEUS the SAVIOUR lives again!
On the third day, the Conqu'ror roſe,
And greatly triumph'd o'er his foes;
Prov'd his recover'd life, and then
Aſcended to his heav'n again:
Exalted on a ſhining throne,
At GOD's right hand he ſits him down,
To plead the merits of his blood,
And rule for all his people's good.
Wide o'er all worlds his power extends,
And well can he protect his friends:
May I in that bleſt band appear,
Secure from danger, and from fear!

PRINCIPLE XIV.

Righteouſneſs, and Juſtification, by a real Imputation of that Righteouſneſs.

RIGHTEOUSNESS conſiſts in perfectly right habits, and perfectly right actions flowing from right habits.

JUSTI-

JUSTIFICATION.

Juſtification is a juſt and gracious act of GOD, in the united character of a judge and a father, by which act a ſinner is releaſed from all obligation to puniſhment, and a right to eternal life is aſſigned over to him, on the footing of law and juſtice; ſolely through the imputation of the obedience of Chriſt, or the placing it to his account and credit by GOD the eternal judge.

Surely in Jehovah I have righteouſneſs, *Iſa.* xlv. 24.—Jehovah Tzidkenu, *Jer.* xxiii. 6.—Of GOD he is made to us righteouſneſs, 2 *Cor.* v. 21. Chriſt is the end of the law for righteouſneſs, *Rom.* x. 4.---Not having my own righteouſneſs, *Phil.* iii. 9.—Juſtified freely by his grace, *Rom.* iii. 24.

Chriſt our Wiſdom, Righteouſneſs, &c.

Bury'd in ſhadows of the night,
We lie, till CHRIST reſtores the light;
Wiſdom decends to heal the blind,
And chaſe the darkneſs of the mind.
Our guilty ſouls are drown'd in tears,
Till his atoning blood appears;
Then we awake from deep diſtreſs,
And ſing, "The LORD our righteouſneſs!"

Our very frame is mix'd with ſin ;
His Spirit makes our nature clean :
Such virtues from his ſuff'rings flow,
At once to cleanſe and pardon too.
JESUS beholds where Satan reigns,
Binding his ſlaves in heavy chains ;
He ſets the pris'ners free, and breaks
The iron bondage from our necks.
Poor helpleſs worms in thee poſſeſs
Grace, wiſdom, power, and righteouſneſs ;
Thou art our mighty ALL, and we
Give our whole ſelves, O LORD! to thee.

PRINCIPLE XV.

Regeneration by God the Holy Spirit, and daily Aſſiſtances by actual Grace.

REGENERATION is a permanent principle, determining the ſoul to holineſs of heart and life, and not to the contrary. It is a lively habit in the underſtanding, the will, and paſſions ; diſpoſing the ſoul to univerſal holineſs : produced and every moment continued by the grace of GOD the Holy Spirit ; acting in us as ſpirits, or intelligent and immortal

immortal creatures, according to our rational nature, as accountable to GOD.

I. The assistance of the Spirit of GOD consists in illuminating the understanding to discern his perfections, and our duty and holiness.

II. The Holy Spirit gives a savoury taste of all the glorious truths of the gospel, with a lively sense of all gospel motives.

III. The Holy Spirit suppresses all indifference of heart to GOD, and all inclinations to sin.

IV. The Holy Spirit works in us a willingness and readiness to all manner of duties.

V. The Holy Spirit enlivens all graces into pleasing exercise.

VI. He displays all the motives to universal holiness and duty.

VII. He strengthens the soul to comply with those motives.

Spirit strive with man, *Gen.* vi. 3.—A man in whom is the Spirit of God, *Gen.* xli. 38.—GOD hath filled him with the Spirit of wisdom, *Ex.* xxxi. 3.

The

The Spirit helpeth, συναντιλαμβανεται, *Rom.* viii. 26. —He will give his Holy Spirit, *Luke* xi. 13.—Through the Spirit ye mortify the acts of the body of sin, *Rom.* viii. 13.—Spirit witnesses to our spirit, *Rom.* viii. 16.

Of the Assistances and Influences of the Blessed Spirit.

'Tis not in my weak power alone,
To melt this stubborn heart of stone,
My soul to change, my life to mend,
Or seek to CHRIST that gen'rous friend:
'Tis GOD's own Spirit, from above,
Fixes our faith, inflames our love,
And makes a life divine begin
In wretched souls, long dead in sin.
That most important gift of heav'n,
To those that ask and seek is giv'n.
Then be it my immediate care,
With importunity of prayer,
To seek it in a Saviour's name,
Who will not turn my hopes to shame.
GOD from on high his grace shall pour;
My soul shall flourish more and more;
Press on with speed from grace to grace,
Till glory end and crown the race.

Since then the Father and the Son,
And Holy Spirit, Three in one,
Glorious beyond all ſpeech and thought,
Have jointly my ſalvation wrought;
I'll join them in my ſongs of praiſe,
Now, and thro' heav'n's eternal days.

PRINCIPLE XVI.

Of the Means of Grace which God has appointed.

MEAN is the aptitude or fitneſs of any inſtrument, in order to attain ſome end. Means of Grace are thoſe appointments, or inſtitutions, of a wiſe GOD, of an inward and an outward nature, which are fitted to promote our ſalvation from miſery, and advance his glory in our eternal happineſs.

Such means are Faith, Repentance, and Love; with Reading, Preaching, Hearing.

BAPTISM,

LORD'S SUPPER, and

PRAYER;

all which are made effectual by the grace of GOD the Holy Spirit, for our eternal ſalvation.

Chiefly

Chiefly becauſe they have the oracles of GOD, τα λογια τȣ Θεȣ, *Rom.* iii. 2.—GOD hath ſet ſome apoſtles, *Eph.* iv. 11.—Believe in the LORD JESUS, *Acts* xvi. 31.—Repent ye, and believe the Goſpel, *Mark* i. 15.—Except ye repent, ye ſhall periſh, *Luke* xiii. 5.—He that believeth not ſhall be damned, *March* xvi. 16.—Loveſt thou me, *John* xxi. 17.—Go teach all nations, baptizing them, *Matt.* xxxviii. 19.—This do in remembrance of me, 1 *Cor.* xi. 24.

Of the Means of Grace which God has appointed.

What kind proviſion GOD has made,
That we may ſafe to heav'n be led!
For this the Prophets preach'd and wrote,
For this the bleſs'd Apoſtles taught;
Taught, as that Spirit did inſpire,
Who fell from heav'n in tongues of fire,
And gave them languages unknown,
That diſtant lands his grace might own.
His hand has kept the ſacred page
Secure from men's and devil's rage:
For this, he churches did ordain,
His truth and worſhip to maintain:
For this, he paſtors did provide
In thoſe aſſemblies to preſide;

And, from the round of common days,
Mark'd out our Sabbaths to his praiſe.
Delightful day! when Chriſtians meet
To hear, and pray, and ſing, how ſweet!
For this he gives, in ſolemn ways,
Appointed tokens of his grace;
In ſacramental pledges there
His ſoldiers to their Gen'ral ſwear:
Baptiz'd into one common Lord,
They joyfull meet round his board;
Honour the orders of his houſe,
And ſpeak their love, and ſeal their vows.

PRINCIPLE XVII.

Of the Nature of Faith. Of the Nature of Repentance.

FAITH is a cordial reſt in the ſcheme of ſalvation by Chriſt. Faith is a good thought of Chriſt.—Faith is taking Chriſt at his word.—Faith is an approbation of Chriſt as God the Son, able and reſolved to ſave with delight.—Faith is a receiving of Chriſt with love, as light, truth, righteouſneſs, and Governor.—Faith is a committing of our ſouls into his hands, to be ſaved by him

him in his own wife and gracious method.—Faith is trust in the honesty and veracity of the sincere God incarnate, the true God my Saviour. Unshaken adherence to Christ's righteousness, person, and atonement.

Repentance is a conviction of sin; a turning from it; free confession of its guilt; mourning under a sense of sin; resolving against the practice of it; amending our conduct, and cordially working with zeal for Christ.

Without faith it is impossible to please God, *Heb.* xi. 6.—Dost thou believe on the Son of God, *John* ix. 35.—If thou canst believe, *Mark* ix. 23.—With the heart man believes, *Rom.* x. 10.—I have committed that to him, 2 *Tim.* i. 12.—To as many as received him, *John* i. 12.—Look unto me and be saved, *Isa.* xlv. 22.—Come unto me, all ye that labour, *Matt.* xi. 28.—Except ye eat the flesh, and drink the blood, *John* vi. 53.—Repentance and remission of sin, *Luke* xxiv. 47.—They repented not, *Rev.* xvi. 9.

REPENTANCE.

Except ye repent ye shall perish, *Luke* xiii. 5.—Repent ye, *Matt.* iv. 17.—All men every where to repent, *Acts* xvii. 30.

Of the Nature of Faith and Repentance.

They muſt repent, and muſt believe,
Who Chriſt's ſalvation would receive.
O may thy Spirit faith impart,
And work repentance in my heart!
Bleſt Jeſus, who can be ſo baſe
As to ſuſpect thy power or grace?
Or who can e'er ſo ſtupid be
To ſlight thy bleſſings, Lord, and thee?
With humble, rev'rent hope and love,
I to thy gracious feet would move;
And to thy care my all reſign,
Reſolv'd to be for ever thine.
Secure, if thou vouchſafe to keep
My feeble ſoul among thy ſheep:
The ſins and follies I have done,
Humbl'd in duſt, I would bemoan:
And while paſt guilt I thus deplore,
I would repeat that guilt no more;
But by a life of zeal and love,
True faith and penitence approve:
So ſhall thy grace my ſins forgive,
Jeſus ſhall ſmile, and I ſhall live!

PRINCIPLE XVIII.

Of the Design and Obligation of Baptism.

BAPTISM is an act of worship, or an acknowledgment of the perfections of God, with veneration and love, according to the revealed will of God in his word. This is, in all views, as sublime an act of worship as ever was instituted by God: it includes seven actions towards the Three Persons in the undivided essence or being of a God.

I. Adoration of all the divine persons.
II Invocation of each person.
III. Subjection of soul to each.
IV. Fear and expectation from each.
V. Consecration of heart to each; and personal self-dedication.
VI. Love and delight in each person.
VII. Gratitude and praise to each.

Then cometh Jesus from Galilee to be baptized, *Matt.* iii. 13.—And were all baptized of him in the river Jordan, *Mark* i. 5.---The lawyers rejected the counsel of God, being not baptized, *Luke* vii. 30.—I have a baptism to be baptized with, *Luke* xii. 50.—John was baptizing in Enon, because there

there was much water, *John* iii. 23.---They went down both into the water, *Acts* viii. 38.---Buried with him by baptiſm, *Rom.* vi. 4.

Of the Deſign and Obligation of Baptiſm.

In Baptiſm waſh'd we all muſt be,
In honour of the ſacred Three,
To ſhew how we are waſh'd from ſin,
In Jeſu's blood, and born again
By grace divine, and thus are made
Members of Chriſt, our common Head,
The Father form'd the glorious ſcheme,
And we adopted are by him.
The Son great Prophet, Prieſt, and King,
Did news of this redemption bring;
He by his death our life procur'd,
And now beſtows it as our Lord.
The Holy Spirit witneſs bore
To this bleſt Goſpel heretofore,
And teaches thoſe he's purify'd,
Faithful and patient to abide.
Into theſe names was I baptiz'd,
And be the honour juſtly priz'd *;

Nor

* We will not alter Dr. Doddridge's words, but for the ſake of the children of parents of the Baptiſt denomination

Nor let the ſacred bond be broke,
Nor be my Cov'nant-God forſook:
Thus waſh'd, I'd keep my garments clean,
And never more return to ſin.
One body now all Chriſtians are;
Oh may they in one Spirit ſhare!
And cheriſh that endearing love
In which the ſaints are bleſs'd above.

PRINCIPLE XIX.

Of the Nature and Deſign of the Lord's Supper.

This is a moſt ſublime act of worſhip, inſtituted by God Jehovah Jeſus, the Firſt Cauſe, the Chief Good, the Higheſt Lord, and Laſt End of all worlds, and of the whole new creation—the redeemed and blood-bought world of elect men. It is an acknowledgement of the infinite and eternal perfections, love, ſufferings, and ſatisfaction of our God and Saviour, with veneration, love, and joy, according to his revealed will; and with an ardent zeal for the honour of his nobleſt work of

nation, theſe two lines may be expreſſed thus:
When I'm into theſe names baptiz'd,
Then be the honour juſtly priz'd.

redemption by the blood of Jehovah Jesus. This ordinance defies all infidels, and all kinds of infidelity.

The Lord Jesus the same night, 1 *Cor.* xi. 3.—Do this in remembrance of me, 1 *Cor.* xi. 24.—Ye do shew forth, 1 *Cor.* xi. 26.—Let a man examine, 1 *Cor.* xi. 28.—Jesus took bread, *Matt.* xxvi. 26.—The cup of blessing, 1 *Cor.* x. 16.

Of the Nature and Design of the Lord's Supper.

The mem'ry of Christ's death is sweet,
When saints around his table meet,
And break the bread, and pour the wine,
Obedient to his word divine.
While they the bread and cup receive,
If on their Saviour they believe;
They feast as on his flesh and blood,
Cordial divine and heav'nly food!
Thus their baptismal bond renew,
And love to ev'ry Christian shew.
Well may their souls rejoice and thrive;
Oh! may the blessed hour arrive,
When, ripe in knowledge and in grace,
I at that board shall find a place:

And

And now what there his people do,
I would at humble diſtance view;
Would look to Chriſt with grateful heart,
And in their pleaſures take my part;
Reſolv'd while ſuch a ſight I ſee,
To live to him who dy'd for me.

PRINCIPLE XX.

OF ANGELS AND DEVILS.

I. *The Nature and Office of Holy Angels.*
II. *Of the Fall and State of Devils, and their Devices and Temptations.*

ANGELS are ſpiritual eſſences, incorporeal, inviſible, and immortal. Holy beings; holy in their nature, genius or aptitude to excel in holineſs, having a permanent principle, which determines them to all holy actions, and not to the contrary.

Knowing and wiſe ſpirits; having clear underſtandings, extenſive, deep, ſure wiſdom. Wiſe to propoſe the beſt ends; wiſe to uſe the beſt means; wiſe to act at the fitteſt time, and in the moſt

beautiful manner; wife to fecure from all caufe of bitter remorfe or reflection.

Being of amazing power or ftrength, both natural and intellectual.

Works and Operations of Angels.

Adoring God the Father, Son, and Spirit; waiting on all true Chriftians; fighting and conquering devils; guarding and protecting empires, kingdoms, and focieties of men.

DEVILS.

The devils are fpirits, incorporeal effences, invifible beings, poffeffed with underftanding, will, confcience, memory, and all bad paffions of hatred, contempt, ill-will, or malevolence, anger, wrath, malice, fear, dread, defpair; they are moft wicked beings; crafty, deceitful, raging with wrath and malice againft God, and angels, and men. Pride or felf-eftеem, but no felf-approbation: envy even to raging madnefs.

Their work is all mifchief and mifery, guilt, and malignity; immenfe malice, and eternity in fin and wickednefs.

Their

Their firſt ſin was pride, ſelf admiration, envy, and infidelity to God. But hell has now cured unbelief, for they believe and tremble.

The angels of God met him, *Gen.* xxxii. 1.—This is God's hoſt, *Gen.* xxxii. 2.—Ten thouſand times ten thouſand *, and thouſands of thouſands, *Rev.* v. 11.

DEVILS.

Now the ſerpent was more ſubtle, *Gen.* iii. 1. Satan ſaid, From going to and fro in the earth, *Job* 1. 7.—Satan ſtood up againſt Iſrael, 1 *Chron.* xxi. 1.—The tempter came to him, *Matt.* iv. 3.

Of the Nature and Office of Angels.

My ſoul, the heav'nly world ſurvey,
The regions of eternal day;
There Jeſus reigns, and round his ſeat
Millions of glorious angels meet.
Thoſe morning ſtars, how bright they ſhine!
How ſweetly all their voices join,
To praiſe their Maker, watchful ſtill
To mark the ſignals of his will;

* The Angels are mentioned one hundred and ſeventy times in Scripture: Devils are mentioned one hundred and forty times in Scripture.

While

While with their outſtretch'd wings they ſtand,
To fly at his divine command.
All happy as they are, and great,
Yet ſcorn they not on men to wait,
And little children in their arms
They gently bear, ſecure from harms.
Oh! may I with ſuch humble zeal,
My heavenly Father's word fulfil!
That I, when Time has run its race,
May with bleſs'd angels find a place,
Borne on their friendly wings on high,
To joys like their's, which never die!

Of the Fall and State of Devils.

Well may I tremble, when I read
That ſin did heav'n itſelf invade:
Curs'd pride, with ſubtilty unknown,
Perverted angels near God's throne;
They ſin'd againſt his holy name,
And hateful devils they became:
But wrath divine purſu'd them ſoon,
And flaming vengeance hurl'd them down.
Now in the pangs of fierce deſpair,
Pris'ners at large they range in air,
Walk through the earth, unheard, unſeen,
And lay their ſnares for thoughtleſs men;
Tempt us to ſin againſt our God,
And draw us to hell's downward road:

But God can all their power reſtrain,
My Saviour holds them in his chain,
Till at his bar they all appear,
And meet their final ſentence there.

PRINCIPLE XXI.

OF DEATH.

I. *Of Life.* II. *Of Death.* III. *Of the Immortality of the Soul.*

DEATH is a deprivation of life. Life is a ſtate of active exiſtence. Annihilation is not death; a man may be annihilated and not ſuffer death, becauſe death is a privation of life, the ſubject ſtill remaining. Death is the oppoſite to life.

I. LIFE.

Life is the circulation of the blood in the arteries, and back to the heart by the ſame canals inverted. Life is the reſpiration of the lungs. Life is the ſenſation of the nerves. Life is the full tone and perfect ſtate of the organs of the animal frame. Life is the free motion of all the fluids. Life is the ſound ſtate of all the muſcular powers. Life is the union of ſoul and body in one man.

II. DEATH.

II. DEATH.

Death is the entire ſtoppage of the circulation of the blood, and the total loſs of all ſenſation in the nervous ſyſtem. The ceſſation of reſpiration in the two lobes of the lungs. The entire loſs of the free flow of animal ſpirits. The ruin of the tone of all the organs of life, and the ſtoppage of the motion of all the fluids. The beginning of putrefaction in all parts of the body. The entire diſunion of ſoul and body, and the total departure of the ſoul, ſo that action on ſoul and body ceaſes, till the grand day of the reſurrection.

III. IMMORTALITY.

Glorious immortality! The immortality of the ſoul conſiſts in its perpetual ſtate of active exiſtence as exiſting with rational and eternal conſciouſneſs. Thought and life are the eſſence of a ſpirit. Immortality is eternal thoughtfulneſs; an inextinguiſhable power of thought, attended with pleaſure or pain.

THE IMMORTALITY OF THE SOUL.

The proofs and demonſtrations of the eternal exiſtence of the ſoul are as bright as ten thouſand ſuns, and numerous as the ſtars in the ſky. We draw proofs from nature—from the natural and

moral attributes of GOD—from the aſtoniſhing powers of the human ſoul, and the grandeur of its paſſions—from the ſublime truths and doctrines of the Goſpel—from the poſitive aſſertions of ſcripture—from the threatenings of eternal miſery to wicked ſouls—and the promiſes of eternal happineſs to good and holy ſouls, all through the Bible.

DEATH.

Fear not them which kill the body, but cannot kill the ſoul, *Matt.* x. 21.—All men muſt once die, *Heb.* ix. 27.—What man is he that ſhall not ſee death? *Pſa.* lxxxix. 48.—A time to die, *Ecc.* iii. 3.—We muſt needs die, 2 *Sam.* iii. 2.—Man formed out of the duſt, *Gen.* ii. 7.—Thou ſhalt ſurely die, *Gen.* ii. 17.—I am but duſt and aſhes, *Gen.* xviii. 27.—Let me die the death of the righteous, *Num.* xxiii. 10.—Oh! that they would conſider their latter end, *Deut.* xxxii. 29—I go the way of all the earth, *Joſ.* xxiii. 14.

SCRIPTURE EVIDENCES OF IMMORTALITY.

Spirit ſhall return to God who gave it, *Ecc.* xii. 7.—Kill the body, but cannot kill the ſoul, *Matt.* xx. 21.—Worm dieth not, *Mark* ix. 44, 46, 48, and the fire is not quenched, 43—48.—

Two men appeared, Moſes and Elias, *Luke* ix. 30. Beggar died and was carried by angels, *Luke* xvi. 22.—In hell he lift up his eyes, *Luke* xvi. 23.—This day ſhalt thou be with me in Paradiſe, *Luke* xxiii. 43.—Stephen ſaid, Lord Jeſus receive my ſpirit, *Acts* vii. 59.—Abſent from the body, but preſent with the Lord, 2 *Cor.* v. 8.—Whether in the body or out of the body, I cannot tell, God knoweth, 2 *Cor.* xii. 2.—A deſire to depart, and be with Chriſt, *Phil.* i. 23.—To live is Chriſt, to die is gain, *Phil.* i. 22.—Spirits of juſt men made perfect, *Heb.* xii. 23.—I ſaw the ſouls of them that were ſlain for the word of God, *Rev.* vi. 9.

ON DEATH.

Lord, I confeſs thy ſentence juſt,
That ſinful man ſhould turn to duſt;
That I ere long ſhould yield my breath,
The captive of all-conqu'ring death.
Soon will the awful hour appear,
When I muſt quit my dwelling here;
Theſe active limbs, to worms a prey,
In the cold grave muſt waſte away;
Nor ſhall I ſhare in all that's done
In this wide world beneath the ſun.

To

To distant climes, and scats unknown,
My naked spirit must be gone;
To God its Maker must return,
And ever joy, or ever mourn;
No room for penitence and pray'r,
No farther preparation there
Can e'er be made; the thought is vain,
My state unaltered must remain.
Awake, my soul, without delay,
That if God summon thee this day,
Thou chearful at his call may'st rise,
And spring to life beyond the skies.

SUPPLEMENT TO THIS PRINCIPLE.

ON THE IMMORTALITY OF THE SOUL.

I. PROOFS from NATURE.

The grandeur of the universe, as apparently resembling the eternity, immutability, and omnipresence of God. Who can contemplate this, and conceive it existing only for a brute?

The revolutions of the natural world, in the compass of a year, if we could watch every night in the northern and southern hemispheres, we should see every one of the constellations in the whole

vaſt concave; and who can imagine that theſe grand proſpects were all made for a creature of only a moment's exiſtence.

THE SUCCESSION OF THE FOUR SEASONS.

Spring exhibits a new creation.

Summer ſhews freſh ſcenes of goodneſs.

Autumn diſplays the freſh bounties of Providence.

Winter exhibits new views of the wiſdom, power, and goodneſs of God.

Has God brought on nearly ſix thouſand years ſuch ſucceſſions of the ſeaſons, merely for dogs and aſſes; for blocks and brutes?

The regular and beautiful ſucceſſion of day and night bears a ſtriking evidence of our immortality.

II. The natural and moral perfections of God all demonſtrate the immortality of the ſoul.—His eternity is a reſemblance of our immortality: his omnipreſence reſembles the vaſt range of thought, by which the ſoul can fly in a moment through heaven, earth, and hell. His omnipotence is a ſtriking

ſtriking image of the amazing ſtrength and activity of our immortal ſpirits. The wiſdom and knowledge of God reſembles the worlds of ſcience reſiding in the vaſt underſtanding of man. The goodneſs of God is a lively image of the unbounded benevolence which lives in a good man's heart. His holineſs is the bright pattern and ſource of our holineſs. The juſtice of God is a lively and infinite reſemblance and image of the ſoul of a juſt man. And his truth and faithfulneſs is the origin, the pattern and the end of all truth, veracity and faithfulneſs, in our immortal ſouls to eternity.

III. PROOFS from MAN.

His diſcontent with his preſent condition in life —the gradual growth of reaſon. The nature of hope—the nature of virtue—the increaſe of knowledge and virtue in all—the grandeur of the paſſions—unbounded ambition, or the love of honour, fame and glory—the inſatiable appetite for pleaſure—the ſordid paſſion for wealth, or the mean appetite ſtiled avarice, or love of gold, is a proof of our immortality—our preſent ſtate quite puzzling and unintelligible, on a ſuppoſition we die

like a dog—the abſurdities that follow from the brutal ſtate of a human ſoul—the ſuppoſition of our dying like brutes makes a wiſe man mad— the war between devils and angels proves our ſouls to be immortal.

For non-exiſtence no man ever wiſh'd
But firſt he wiſh'd the Deity deſtroy'd.
NIGHT VII. 892.

Kind is fell Lucifer, Oh! infidel, when compar'd with thee.
LINE 874.

IV. Proofs from the ſublime and glorious doctrines of the goſpel, *viz.* the Sacred Three, election, redemption, adoption, juſtification by Chriſt's imputed righteouſneſs, pardon of ſin, regeneration, effectual calling, converſion, ſanctification, vital union, and final perſeverance in MENTAL HABITS of holineſs to eternal glory.

V. A clear account in ſcripture of ſouls now in heaven and hell, and the promiſes made to all good men now on earth, and the threatnings now denounced of eternal miſery to all bad men, is a bright demonſtration of the immortality of all mankind.

PRINCIPLE XXII.

Reſurrection of the Body, and the Laſt Day of Judgment.

THE Reſurrection is the grand and aſtoniſhing act of the omnipotence of God the eternal Son, Jehovah Jeſus, by which the bodies of all that are dead in earth and ſea ſhall ſpring up from the duſt, and ſtand on their feet in a moment, in the twinkling of an eye, never to die any more, but have their eternal exiſtence doomed and determined in the laſt judgment to the horrors of hell, or joys of heaven, as long as God endures.

LAST JUDGMENT

Is that great action of God the eternal Son, in which he will accurately ſift the ſouls of all men, and attentively examine the internal character of every ſoul, and declare the qualities of every temper and action, and determine the ſtate of damnation and miſery, or ſalvation and happineſs, for every rational and living immortal ſoul, to all eternity, in heaven or hell.

Man lieth down in death, and riſeth not till the heavens be no more, *Job* xiv. 12.—In my fleſh

ſhall

ſhall I ſee God, *Job* xix. 26.—When I awake in thy likeneſs, *Pſa.* xvii. 15.—Death is ſwallowed up in victory, *Iſa.* xxv. 8.—Thy dead men ſhall live; with my dead body ſhall they ariſe, *Iſa.* xxvi. 19.—Many that ſlept in the duſt ſhall awake to life, *Dan.* xii. 2.—I will buy them back from the power of the grave; I will buy them out from death. Oh! Death, I will be thy plagues, Oh! Grave, I will be thy deſtruction, *Hoſ.* xiii. 14.

LAST JUDGMENT.

Sin lieth at the door, *Gen.* iv. 7.—Judge of all the earth, *Gen.* xviii. 25.—Reſerved to the day of wrath, *Job* xxi. 30.—Stand at the latter day, *Job* xix. 25.—Wicked ſhall not riſe in judgment, *Pſa.* i. v.—God is judge, *Pſa.* l. 6.—Verily there is a God that judgeth the earth, *Pſa.* lviii. 11.—A terrible and ſublime deſcription of the judgment, *Pſa* l. 11.—He cometh to judge the world in righteouſneſs, *Pſa.* xcvi. 13.—Shall not God render to every man according to his works? *Prov.* xxiv. 12.—Know thou that God will bring thee into Judgment? *Ecc.* xi. 9.—For God will bring every work into Judgment, with every ſecret thing. *Ecc.* xii. 14.—The eyes of God are upon all our ways, to give every man according to his ways,

Jer.

Jer. xxxii. 19.—Thrones of fire, and ſtreams of flame, *Dan.* vii. 10.—Judgment books opened, *Dan.* vii. 10.

On the Reſurrection of the Dead.

What awful ruins death hath made!
How low the wiſe and great are laid!
Alike the ſaints and ſinners die,
Mould'ring alike in duſt they lie.
But there's a day ſhall change the ſcene,
How awful to the ſons of men!
When the archangel's trump ſhall ſound,
And ſhake the air, and cleave the ground,
Jeſus, enthron'd in light, appears
Circl'd with angels bright as ſtars;
"Riſe, ye that ſleep!" the Lord ſhall ſay,
And all the earth, and all the ſea,
Yield up the nations of the dead,
For ages in their bowels hid.
Bone knows its kindred bone again,
All cloth'd anew with fleſh and ſkin:
Each ſpirit knows its proper mate,
They riſe an army vaſt and great.
But Oh! what diff'rent marks they bear,
Of tranſport ſome, and ſome of fear;
When marſhal'd in the Judge's ſight,
Theſe to the left, thoſe to the right,

That they may that laſt ſentence hear,
Which ſhall their endleſs ſtate declare.
My ſoul in deep attention ſtay,
And learn th' event of ſuch a day.

PRINCIPLE XXIII.

Hell, or the final Miſery of the Wicked.

HELL is no leſs than the eternal and ſecond death of a ſoul in its utmoſt extent and latitude, as oppoſite to eternal life. It is the moſt miſerable ſtate of a wicked man or woman, in which ſtate they are eternally ſeparated from the comfortable ſight of Chriſt, and all manner of good; and locked up in chains of darkneſs, under the freſh and afflicting ſenſe of the hatred, anger, and wrath of God, juſt'y kindled, and always flaming againſt them for their ſins, and according to the meaſure, malignity, and guilt of their ſins; ſo that they are filled with inceſſant horrors of conſcience, and ſcorched in ſoul and body with ſuch a dreadful fire, as will for ever torment, but never conſume them to annihilation.

Thy

Thy plagues shall be wonderful, *Deut.* xxviii. 59.—Cursed be he that confirmeth not all the words of this law, *Deut.* xxvii. 26.---Fire and brimstone, and an horrible tempest, *Psa.* xi. 6.—They shall be amazed, their faces shall be as flames, *Isa.* xiii. 8.—Hell from beneath is moved, to meet thee at thy coming, *Isa.* xiv. 9.—Flame of devouring fire, *Isa.* xxx. 30.—Devouring fire, everlasting burnings, *Isa.* xxxiii. 14.---Their worm shall not die, and their fire is not quenched, *Isa.* lxvi. 24.---Five times repeated in *Mark* ix. 43---48.

PRINCIPLE XXIV.

Heaven; or the final Happiness of all true Believers or regenerate Christians.

HEAVEN is no less than eternal life with Christ: it is life in its highest degrees of strength and glory. It is the most happy state of a godly good man, and of all good men, wherein they are eternally united to a precious sight of Christ, and all manner of good and beauty; placed in a world of light; under the fresh, lively, and cheerful sense of the love of God shining upon their holiness, rewarding that holiness, according to its

meaſure and degree: ſo that they are filled with never-ceaſing joys and peace of conſcience, and pleaſed in ſoul and body with ſuch charming and delightful irradiations of divine love, as will for ever expand, improve, elevate, bleſs, and beautify their divine genius, or aptitude to excel in purity and reſemblance to God, and cauſe them to grow in divine taſte, ſublime paſſions, and noble powers to eternal ages.

Verily there is a reward for the righteous, *Pſa.* lviii. 11.—Men have not heard, nor ſeen, nor thought, what God hath prepared for them that wait for him, *Iſa.* lxiv. 4.---In thy preſence is fulneſs of joy, *Pſa.* xvi. 11.---In my fleſh ſhall I ſee God, *Job* xix. 26.---Some ſhall awake to everlaſting life, *Dan.* xii. 2.---They ſhall ſhine as the firmament for ever and ever, *Dan.* xii. 3.---Bleſſed are the pure in heart, for they ſhall ſee God, *Matt.* v. 8.---The righteous ſhall ſhine forth as the ſun in the kingdom of their Father, *Matt.* xiii. 43---Come, ye bleſſed of my Father, *Matt.* xxv. 34.

Of Judgment and Eternity, Heaven and Hell.

When Chriſt to judge the world deſcends,
Thus ſhall he ſay to all his friends;
" Come, bleſſed ſouls, that kingdom ſhare,
" My Father did for you prepare
" Ere earth was founded; come and reign,
" Where endleſs life and joy remain."
Then to the wicked---" Curſed crew,
" Depart, Heav'n is no place for you:
" To thoſe eternal burnings go,
" Whoſe pangs the rebel angels know."
He ſpeaks, and ſtrait his ſhining bands,
With fiery thunders in their hands,
Drive them away: hell's lake receives
The wretches on its flaming waves:
Juſtice divine the gates ſhall bar,
And for a ſeal affix deſpair.
When Jeſus, riſing from his throne,
Leads his triumphant army on,
To enter their divine abode,
In the fair city of their God.
There everlaſting pleaſures grow,
Full rivers of ſalvation flow;
And all their happineſs appears
Increaſing with eternal years.

The Conclusion, in a Practical Reflection on the Whole.

And now, my heart, with rev'rent awe,
From hence thine own inſtruction draw.
I at this judgment muſt appear;
I muſt this ſolemn ſentence hear,
(As I'm with ſaints or ſinners plac'd)
"Depart, accurs'd," or "Come, ye bleſt,"
For me the fruits of glory grow,
Or hell awaits my fall below.
Eternal God! what ſhall I do?
My nature trembles at the view:
My deathleſs ſoul herſelf ſurveys
With joy, and terror, and amaze.
O be thy ſhield around me ſpread,
To guard the ſoul which thou haſt made;
Save me from ſnares of earth and hell,
And from myſelf preſerve me well,
Leſt all the heav'nly truths I know
Should aggravate my guilt and woe.
Thy pow'r in weakneſs is diſplay'd,
If babes by thee be conqu'rors made;
Then Satan's malice, Lord, confound,
And heav'n with praiſes ſhall reſound!

From

From the APPENDIX to the former EDITION of this WORK we ſhall only inſert here two popular Arguments, to prove the divine authority of the Scriptures, ſuited to the capacities of children:

I. THE GOOD OLD ARGUMENT; *or a clear and conciſe* DEMONSTRATION *of the* DIVINE INSPIRATION *of the* HOLY SCRIPTURES.

AS I was born in a Chriſtian land, and born of Chriſtian parents; and as I am a rational and immortal creature, it highly becomes me to give ſome account why I believe the Bible to be the word of God.

I have four grand and powerful arguments, which ſtrongly induce me to believe that the Bible cannot be the invention of good men or angels, bad men or devils, but muſt be from God, viz. miracles, prophecies, the goodneſs of the doctrine, and the moral character of the penmen. All miracles flow from divine power; all the prophecies from divine underſtanding: the goodneſs of the doctrine from divine goodneſs; and the moral character of the penmen from divine holineſs.

Thus

Thus I ſee Chriſtianity is built upon four grand pillars, viz. the Power, Underſtanding, Goodneſs, and Holineſs of God: Divine Power is the ſource of all the miracles; Divine Underſtanding of all the prophecies; Divine Goodneſs of the goodneſs of the doctrine, and Divine Holineſs of the moral character of the penmen.

I beg leave to propoſe a ſhort, clear, and keen argument, to prove the divine inſpiration and authority of the Holy Scriptures,

The Bible muſt be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, ſaying, Thus ſaith the Lord, when it was their own invention.

2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all ſin, and condemns their ſouls to hell for all eternity.

3. Therefore I draw this concluſion, that the Bible muſt be given by Divine Inſpiration.

II. *The* EVIDENCE *of* CHRISTIANITY, *drawn from the Character and Conduct of* JUDAS ISCARIOT.

EVEN the character and conduct of Judas Iſcariot furniſh us with a ſtrong argument for the truth of the Goſpel. How came it to paſs that he firſt betrayed his Maſter, and then was ſo ſtung with remorſe as to put an end to his own life by hanging himſelf? How came he thus to own himſelf guilty of the vileſt ſin, when in fact he knew that he had done an act of juſtice to the world, by freeing it from an impoſtor? For if Jeſus was not really what he profeſſed to be, he deſerved all, and much more than what Judas was the means of bringing upon him. Now if there had been any baſe plot, any bad deſign, or any kind of impoſture in the caſe, Judas, who had ſo long lived with Chriſt, and had even been intruſted with the bag (which ſhews he was not treated with any reſerve,) who was acquainted with the moſt private life of Chriſt, muſt certainly have known it; and if he had known of any blemiſh, he ought to have told it, and would have told it;

duty to God, to his own character, and to the world, obliged him to it; but his silence in this respect gives the loudest witness to Christ's innocence; his death and damnation prove Christ's divine authority,

PLAN

PLAN

OF

EDUCATION,

&c. &c. &c.

PLAN OF EDUCATION, &c.

THE EXCELLENCE AND IMPORTANCE OF THE RIGHT EDUCATION OF YOUTH.

THE children of the preſent age, ſays the excellent Dr. Watts *, are the hope of the age to come. We who are now acting our ſeveral parts in the buſy ſcenes of life, are haſting off the ſtage of life apace: Months and days are ſweeping us away from the buſineſs and the ſurface of this earth, and continually laying ſome of us to ſleep under ground.

The circle of thirty years will plant another generation in our room: another ſet of mortals will be the chief actors in all the greater and leſſer affairs of this life, and will fill the world with bleſſings or with miſchiefs, when our heads lay low in the duſt.

* Read his moſt beautiful Treatiſe on Education, 8vo.

Shall

Shall we not then consider with ourselves, what can we do now to prevent those mischiefs, and to entail blessings on our children and successors? What shall we do to secure wisdom, goodness, and religion among the next generation of men? Have we any concern for the glory of GOD in the rising age? Any solicitude for the propagation of virtue and happiness to those who shall stand up in our stead?---Let us then hearken to the voice of GOD and Solomon, and we shall learn how this may may be done: The all-wise GOD, by the wisest of men, doth give us this advice,---"Train up a child in the way that he should go, and when he is old he will not depart from it."---The sense of it may be expressed more at large in this proposition, *viz.*

Let children have a good education given them in the younger parts of life, and this is the most likely way to establish them in virtue and piety in their elder years.

I shall detain you no longer, says the great *Milton* *, in the demonstration of what we should

* Here Milton begins to open his glorious Plan of Education, which I earnestly recommend to the Attention of my Reader.—See the End of Milton's Volume, intituled *Paradise Regained*, 12mo.

not

not do, but ſtrait conduct you to a hill-ſide, where I will point you out the right path of a *virtuous and noble education*; laborious indeed at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpects and melodious ſounds on every ſide, that the harp of Orpheus was not more charming. I doubt not, but ye ſhall have more ado to drive our dulleſt and lazieſt youth, our ſtocks and ſtubs, from the infinite deſire of ſuch happy nurture, than we have now to hale and drag our choiceſt and hopefulleſt wits to that aſſinine feaſt of Sow-Thiſtles and Brambles, which is commonly ſet before them, as all the food and entertainment of their tendereſt and moſt docible age. I call therefore, A COMPLETE AND GENEROUS EDUCATION, THAT WHICH FITS A MAN TO PERFORM JUSTLY, SKILFULLY, AND MAGNANIMOUSLY, ALL THE OFFICES BOTH PRIVATE AND PUBLIC OF PEACE AND WAR.---And how all this may be done between twelve years of age and one and twenty, leſs time than is now beſtowed in pure trifling at grammar and ſophiſtry, is to be thus ordered.

The great ENDS OF EDUCATION * are to cul-

* Read the Rev. Mr John Maſon's Sermons, intituled Chriſtian Morals, Vol. II. Serm. XVI.

tivate

tivate in youth a right *disposition*, to give them a decent *behaviour*, and to furnish their minds with just and useful *notions*; or in other words to form their *Tempers*, *Manners*, and * *Judgment* aright; without which they would grow up in their native perverseness, awkwardness, and ignorance; but would have the vanity to be thought wise, though they lived as they were born, rough and undisciplined, *like the wild ass's colt*, and when they come out into the world, would be unfurnished with the principles of right conduct, and lie open to the impression and seduction of the worst examples.

The same are the three great objects of the Christian institution: To regulate our dispositions, our deportments, and our sentiments. For these purposes are we brought into the school of CHRIST; and what he requires us to learn of him are, his *temper*, his *conduct*, and his *doctrine*.

* Right Ideas of Religion, Morals, Trade, and Human Life.—Right Dispositions towards GOD, called Religion, or Piety;—towards CHRIST, called Christianity; towards our Neighbour, called Justice and Charity;—towards our Nation, stiled Public Spirit, or the Love of our Country.—Right Conduct in Youth, is called prudent Deportment, or beautiful behaviour.

The Univerſity of Paris, ſays the amiable and incomparable Mr. Rollin *, founded by the kings of France, for the inſtruction of youth, has three principal objects in view in the diſcharge of ſo important an employment, which are Science, Morals, and religion. The *firſt* care is to cultivate and adorn the minds of young perſons with all the aids of learning, of which their years are capable. From thence they proceed to rectify and form the heart by the principles of honour and probity, in order to their becoming good citizens. And, to compleat the work, of which thus far is only the deſign, and to give it the laſt degree of perfection, their next endeavour is to make them good Chriſtians.

With theſe views the Univerſity was founded, conformable to which are the rules of duty, preſcribed in the ſeveral ſtatutes made in its favour. That of Henry the Fourth, of glorious memory, begins in theſe words: "The happineſs of king-

* Read thoſe excellent Volumes of Mr. Rollin's, intituled the Method of Teaching and Study, or, An Introduction to Languages, Poetry, Eloquence and Hiſtory, with Reflections on Taſte, 4 Vols. 12mo.—6th Edit. 1761. This Work is my conſtant Guide and Maſter in the Education of Youth.

doms and people, and especially of a Christian state, depends upon the good education of youth; whereby the minds of the rude and unskilful are civilized and fashioned, and such as would otherwise be useless, and of no value, qualified to discharge the several offices of the state with ability and success. By that they are taught their inviolable duties to GOD, their parents and their country, with the respect and obedience which they owe to kings and magistrates."

We shall examine each of these three objects in particular, and endeavour to shew how necessary it is to have them constantly before our eyes in the education of youth.

A LIBERAL AND VIRTUOUS EDUCATION consists in furnishing the mind of a youth with all such branches of divine and human knowledge, as shall, under the special blessing of Christ, enable him, in a state of manhood, with rectitude and beauty, with prudence and wisdom, with greatness of soul, elevation of thought, and sublimity of spirit, to perform all the actions and duties of the personal and social life, to the glory of the everlasting Godhead, to his own honour and substantial felicity, and for the advancement

of

of the peace and happineſs of mankind, in a ſtate of civil or religious ſociety.

The ultimate end and uſe of a ſound education, and univerſal learning, is, under the energy of GOD'S SPIRIT, to repair the ruins of our firſt parents, and raiſe us in ſome degree out of the rubbiſh of the horrid and diſmal fall; by regaining clear perceptions, and right ideas of GOD; and from this knowledge to love him, imitate him, and be as conformable to the divine JESUS as poſſible; which we attain in the happieſt and moſt effectual manner, when our ſouls are endued with the heavenly grace of vital faith and ſolid virtue. Theſe conſtitute the higheſt rectitude and happineſs, raiſe us to the nobleſt elevation, extent and perfection of our faculties, and aſſiſt us to purſue and obtain the true and utmoſt end of our eternal exiſtence. The grand deſign of a good education is to be like Jeſus Chriſt, in his heavenly mind and life, and enjoy his ever bleſſed perfections through an endleſs duration.

Of what vaſt and unutterable importance is the riſing generation? The children and youth of England will be the bleſſings or the curſes of the

kingdom, when we are dead, and putrefying in our graves! How frightful and alarming is the corruption of the whole human race? What an indiſputable and dreadful neceſſity of a ſound and liberal education, in order to revive the deſpairing and dying genius of Great-Britain? What need is there of an awakening, pathetic, fervent addreſs to all parents to convince them, perſuade them, and urge them on to take the wiſeſt, the beſt, and moſt effectual care of their dear immortal offspring, who are all born for eternity; an eternity of ſorrow with devils, or of joy with GOD.

The eſſence and ſpirit of a good education, or the grand eſſential articles in which children and youth ſhould be inſtructed all through the kingdom, are

I. CHRISTIANITY * in all the parts of it, or the ſubſtance and ſpirit of the CHRISTIAN RELIGION; what they are to believe, and what they are to practiſe. This is moſt neceſſary to be taught in the firſt place, before and above every

* Dr. Doddridge's excellent Sermons on Religious Education, 12mo.

thing

thing elſe; of which theſe are the principal articles:

Right ideas of GOD; his perfections and providence; the ſinfulneſs and miſery of their nature; and the curſe under which they were born.—The ſon of GOD the only Saviour by his blood and IMPUTED RIGHTEOUSNESS.—The neceſſity of regeneration by GOD'S HOLY SPIRIT.—Their duty to GOD and man in its juſt extent.—The nature and excellence of daily prayer, and devotional exerciſes in hymns to GOD.---The ordinances of the goſpel.—The immortality of the ſoul.—The ſtate of the good and bad in heaven and hell:—And the terror and glory of the reſurrection, at the eternal judgment.

II. CHILDREN AND YOUTH ſhould be well taught the true USE, EXERCISE AND IMPROVEMENT, of all their natural powers of mind and body.—Exerciſe their underſtanding on the various works of GOD around them.—Cultivate and improve their memory in treaſuring up ſelect words, and the nobleſt facts recorded in ſacred and all other ancient hiſtory.---Exerciſe and improve their judgment.---Paſs no judgment on men or things raſhly

raſhly or ſuddenly.—Judge not from outward appearance and ſhow, but ſearch to the bottom---Judge not by cuſtom, or the common opinion of the multitude. Judge not by the practices of the rich, the great or the gay.—Cultivate their reaſon; teach them the true uſe and ultimate end of their reaſoning powers. Aſk them the reaſon of every thing they do.—Tell them the reaſon of your conduct and behaviour to them.---Conſcience is another natural power, wherein the principles and rules of duty to GOD and man are to be exactly lodged.—This moral ſenſe is to be ſtrengthened and quickened to the utmoſt.—Regulate and manage the powers of the body in the wiſeſt manner—their eyes, tongue, hands, feet.

III. SELF-GOVERNMENT.—Children ſhould be thoroughly inſtructed in the art of ſelf-government, and ſelf-poſſeſſion.---Their thoughts and fancies ſhould be brought under early government. Fix their thoughts and attention on proper ſubjects. Govern their inclinations and wiſhes.---Teach them to determine their wills and choice of things, not by humour, and wild fancy, but by the dictates of reaſon, and GOD's Holy Word; never let them gain any thing, by "I WILL BECAUSE I WILL."

I WILL."—Appetite ſhould be put under ſtrict government; and children ſhould be taught betimes to abhor all gorging and gluttony.—Paſſions, or ſtrong wild affections, appear very early in children and youth, to want regulation and government.---They love or hate too raſhly.---They grieve or rejoice too violently for mere trifles.—Their hopes, or their fears, their deſires or averſions, are preſently raiſed to too high a pitch or tenor—Their anger is outrageous, and needs the moſt exact regimen.

IV. The COMMON ARTS of READING and SPELLING, WRITING and ARITHMETIC clearly and accurately taught.

The ART OF READING, aſſiſts us to converſe with the Scriptures of God; and multitudes of books, for two thouſand years paſt.

The ART OF WRITING, enables us to manage the various affairs of buſineſs and literature.

The ART OF ARITHMETIC, gives us clear ideas, and teaches to calculate with eaſe and expedition on a thouſand occaſions.

V. The knowledge of ſome proper BUSINESS, TRADE, or EMPLOYMENT for life:—ſome laudable artifice or manufacture.

Conſider the circumſtances of the parent: The capacity and talents of the child; his temper, taſte, and inclination, ſhould be well conſulted:—Then ſeek out for a virtuous, ſkilful, diligent, humane maſter.

VI. Rules of PRUDENCE, and good CONDUCT.—All children ſhould have ſome ſound Inſtruction in the conduct of human life:—ſome neceſſary and ſuitable rules of prudence, by which they may juſtly regulate, and beautifully manage their own affairs, and their behaviour towards their fellow-creatures.—If children and youth have all other ſorts of knowledge, and this is wanting, they are but learned fools, and plunge themſelves into many ſhameful follies and terrible miſeries.

Prudence conſiſts in ſelecting *good* *. and rejecting evil, or in preferring the moſt excellent, and durable good; and avoiding the moſt terrible

* Fordyce's Elements of Moral Philoſophy, 12mo.

evils,

evils, when there is a competition among either; and in using the *beſt means* to attain the ſupreme and eternal GOOD we want; and avoid the *Ills* we fear. This in our *inward*, correſponds to Sagacity, or a quickneſs of ſenſe in our *outward* frame.

The foundations of human prudence lie in three heads:—a deep knowledge of ourſelves;—an accurate knowledge of mankind; and a large and exact knowledge of the things of the world, and the various affairs of human life.

VII. USEFUL ORNAMENTS AND ACCOMPLISHMENTS OF LIFE.—An accurate and extenſive knowledge of the LATIN and GREEK HISTORIANS; and an exact acquaintance with the Greek Teſtament, and Hebrew Bible; a ſelect number of the fineſt French Authors; but chiefly a complete and maſterly ſkill in the ENGLISH LANGUAGE, in order to ſpeak and write it with the utmoſt propriety, energy, and beauty.

LOGIC, or the conſideration of clear ideas; the exact method of comparing them; drawing juſt inferences; and ranging them in a happy order.

GEOMETRY, or the ſcience of extenſion.—Menſuration of land, heights, diſtances.

GEOGRAPHY *; or the knowledge of the earth and waters.

ASTRONOMY, or the doctrine of heavens.

NATURAL PHILOSOPHY in its eſſential principles, and grand foundations: — The frame, and ſtructure of the world;—the eſſential, and ſpecial properties of matter;—the Laws of Nature;—and final cauſes.

Theſe things will enlarge and refine the underſtanding; give us fairer views of the grand and various works of the omnipotent GOD;—improve our judgment and our devotion at once;—and bring the faculty of reaſoning into a juſter exerciſe, even upon all manner of ſubjects.

HISTORY †, natural, civil, and ſacred, is another accompliſhment and ornament of youth.—Nothing

* See the introduction to Dr. Lowth's Engliſh Grammar, 24mo. where you have a library for little boys and girls.

† No ſtudy ſo fit for youth as hiſtory; and no books, within the compaſs of my knowledge, (the ſacred hiſtory excepted)

Nothing fixes a volatile, vagrant mind more than ſolid ſtriking facts.

A clear and extenſive view of the *ſtructure* and *excellence* of the *Britiſh conſtitution* and *laws*, will inſpire us with a cordial veneration, and an ardent love to our precious liberties, our king and country.

The ART OF WRITING GOOD LETTERS, and maintaining a well conducted and improving correſpondence.

DRAWING, or the art of deſign, is a fine ornament; which ſhould be encouraged in every youth that has a taſte for it.

POETRY, or the conſideration of verſe.—Not a ſkill of compoſing,—ſo much as a juſt taſte, and a grand imagination; ſo as to be able to reliſh a fine compoſition.

excepted) equal to the ancient hiſtory, written by that moſt excellent man who is the glory, and ought to be the guide of all tutors of youth, Monſ. ROLLIN. His work is printed in 12 ſmall pocket volumes, price One Guinea.—This is one of the fineſt preſents that a parent can make to his ſon or daughter, as ſoon as they are capable of reading with underſtanding; which, I preſume, will commonly be about ten or twelve years of age.

A ſoft and elegant manner of addreſs, or true chriſtian politeneſs:—This is one of the moſt amiable, ſtriking and alluring ornaments of youth.

The above ſcheme of education, executed by the Chriſtian tutor, *Quintilianus Chriſtianus* *; and exemplified in the tuition, and happy improvement of Theron's eldeſt ſon, *Eugenio*.

HIS CHARACTER.

EUGENIO was a moſt amiable, young gentleman; he had an aſſemblage of ſuch fine qualifications, as ſeem neceſſary to make a character compleat.

* A *complete tutor of youth*, has the divine art to inflame his pupils with the ſtudy of good learning; the admiration and love of ſound evangelical virtue; and devotion to the DIVINE JESUS; he knows how to touch the fineſt ſprings of action; and move their very bowels and ſtrongeſt paſſions, with the exalted hopes of living to be brave men; lovers of their country; that their worthy actions will be *immortal* as their being; dear to GOD, and famous to all ages.

This method, with the bleſſing of the ſpirit of God, will infuſe into their young and tender breaſts an inextinguiſhable ardour to excel in every thing lovely and excellent; and would not fail to make numbers of our Britiſh Youth incomparable men; whoſe virtues, names, and ſervices, would be laſting as the Britiſh Empire; and durable as the Univerſe.

This

This true fine gentleman, was a man completely qualified, as well for the ſervice and good, as for the ornament and delight of ſociety.

If you conſider the *frame of mind* peculiar to this young gentleman;—it was graced with all the dignity, elevation and ſublimity of ſpirit, that human nature is capable of. To this was joined a clear underſtanding; a reaſon free from prejudice; a ſteady judgment; and an extenſive knowledge.

When you think of the *heart* of *Eugenio*, you perceive it firm and intrepid;—void of all inordinate paſſions;—and full of tenderneſs, compaſſion, and benevolence.

If you view this fine young *gentleman*, with regard to his *manners*;—you ſee him modeſt without baſhfulneſs;—frank and affable without impertinence;—obliging and complaiſant, without ſervility and groveling;—cheerful and in good humour, without noiſe.

Theſe amiable and ſtriking qualities were not eaſily obtained; neither are there many men equally bleſſed as *Eugenio*, with a happy genius, and ſtrong taſte to excel this way.

A finiſhed

A finiſhed and compleat gentleman is, perhaps, the moſt uncommon of all great characters in life.

Beſides the natural endowments with which the diſtinguiſhed *Eugenio* was born;—he ran through a long ſeries of the moſt *refined education*.

Before he made his public appearance, and ſhone with honour in the world,---his tutor *Quintilianus* exactly and ſoundly principled him in the ſubſtance and ſpirit of the Chriſtian religion; --- inſtructed him well in all the moral virtues, and Chriſtian graces; --- and led him in the moſt accurate and orderly manner, through the whole courſe of the polite arts and ſciences.

Eugenio was not an entire ſtranger to courts and to camps: --- He travelled under the eye of *Quintilianus*'s brother, a man of fine ſenſe, and large experience, and ſteady conduct; who had ſeveral times before attended young gentlemen, and knew every thing worthy of notice. With him *Eugenio* made the tour, firſt of England, and then of Europe, in the twenty-firſt year of his age, and after *Quintilianus* had finiſhed his education at home;--- then, and not till then, *Eugenio* travelled to *open his*

his mind; --- to enlarge his views of the *works of God*; --- and of mankind; --- to learn the *government*, *intereſts*, and *conſtitution* of foreign ſtates; --- as well as to *faſhion* and *poliſh* himſelf, and to get rid of *national prejudices*; of which every country has its ſhare.

To all theſe more eſſential improvements, he did not forget to add the faſhionable and amiable ornaments of life; --- ſuch as are the languages, and bodily exerciſes moſt in vogue, nor did he think even *dreſs* itſelf beneath his notice.

It is no very uncommon thing in the world to meet with men of probity and juſtice: there are likewiſe a great many perſons of honour to be found; --- men of courage, --- men of ſenſe, --- and men of letters are frequent; — but ſuch a true fine gentleman as *Eugenio* is what one ſeldom ſees. He is properly a compound of all the various good qualities and graces that embelliſh and adorn mankind.

As the great poet animates all the different parts of learning by the force of his genius; --- and irradiates all the compaſs of his knowledge by the luſtre, brightneſs, and force of his imagination; ſo

all the great and *solid perfections* of life, and a combination of all the sublime graces of the Christian, appear in this finished young gentleman. --- Every thing *Eugenio* says or does is accompanied with a manner, or rather a charm, that draws the admiration and good will of every beholder *.

To sum up EUGENIO's *Character.*

He has an evenness of soul that excludes, at the same time, insensibility, and too much earnestness: --- he has a clear perception, and quick discernment of the different characters, tempers, miseries and perfections of man; and, by a sweet condescension, adapts himself to each man's case; never to flatter, but ever to calm the passions. --- He practises a kind of forgetting himself, in order to be agreeable to others; yet in so delicate a manner, as scarce to let you perceive he is so employed. --- He knows how to contradict with respect; and to please without sneaking or adulation; --- and his *temper* and *conversation* is equally remote from an insipid complaisance, and a low familiarity †.

* Guardian, No. 34.

† Every person acquainted with literature, will readily perceive that my plan is taken from Dr. Watt's excellent treatise of education—I acknowledge it with zeal and pleasure, it is my honour and happiness to be a pupil to the most worthy

worthy tutors in the world; I mean MILTON, LOCKE, ROLLIN, and WATTS. No men better underſtood the methods of conducting the human mind; and it is the ſolid glory of the tutors of the riſing generation, to ſtudy theſe authors with inceſſant attention, and then purſue their meaſures with indefatigable zeal and perſeverance.

The RECREATIONS of the SCHOOL.

The MECHANIC POWERS: The Uſe of the MICROSCOPE, to diſcover the Wonders of the Minute Creation.

The MECHANIC POWERS are certainly the moſt uſeful recreation that ever was invented by the mind of man; they teach clear ideas, ſtrict attention, and juſt reaſoning. It is ſurpriſing that maſters of ſchools have been ſo defective in public ſpirit as to neglect this moſt uſeful and pleaſing part of learning, which is applicable to a thouſand valuable purpoſes in human life—Read the ingenious Mr. FERGUSON's SELECT LECTURES on MECHANICS. 8vo.

ARTICLES OF AGREEMENT between the PARENTS and the SCHOOL-MASTER.

The MASTER ſhall faithfully fill up the character of a FATHER towards all the children under his care, by paying the ſtricteſt attention to their MORALS, DIET, LEARNING, and MANNERS, and acting with the ſame integrity, as though the parents were the conſtant eye witneſſes of his conduct.

The PARENTS, on their part, will repoſe a generous confidence in the maſter, and treat him as a perſon who is ſerving them in the deareſt and moſt important intereſts of the children, with reſpect to their preſent felicity, and their future and eternal exiſtence.

SUPPLEMENT.*

I Am convinced, by long experience in the province of inſtructing youth, that much more may be done, than has been done, towards furniſhing and adorning the human mind, in the early part of life. It is a grievous thing to conſider how we are ſuffered to waſte ſeven or ten years, in learning little more than mere words, whilſt the improvement of the underſtanding and the reaſon, is almoſt entirely neglected in moſt ſchools, through this kingdom.

The minds of youth are happily vacant of the cares and buſineſs of life; they are very receptive of ideas of all kinds, provided you propoſe them in a ſimple and familiar manner, and avoid every thing that is abſtracted and remote from ſenſe.

Logic, and metaphyſics, though extremely uſeful to perſons of riper underſtanding, are, by no

* The following pages were formerly publiſhed in a ſeparate work from the PLAN of EDUCATION, but the propriety of introducing them as a ſupplement to the preſent edition, we truſt will appear obvious.

means

means proper for yonng minds; almoſt every other branch of ſcience, in the whole circle of learning, may be propoſed, and communicated to ingenious youth, from ten to ſixteen years of age.

The natural hiſtory of the air, the waters, minerals, plants, and animals, which is what we call ſenſible knowledge, may be infuſed with eaſe and pleaſure into the infant mind, and certainly we have ſome of the beſt books for the purpoſe that can be well imagined. I mean Mr. Pluche's beautiful work intitled *Spectacle de la Nature*, in 7 Vols. 12mo. Dr. Brookes's *Syſtem of Natural Hiſtory*, in 6 Vols. 12mo. with the beautiful ſketches of every part of the creation in Mr. Hervey's works; as we never had a more paſſionate admirer of the beauties of nature, ſo no man perhaps in our nation had a richer imagination, or a better talent of ſtrong and delicate expreſſion than himſelf.

Arithmetic and Geometry are exceedingly uſeful and important ſciences for youth, and they may be taught in a more pleaſing and inſinuating manner than they uſually are. Every thing ſhould be mixed with pleaſure, and familiarity, that belongs to youth.

Arithmetic can never be enough taught, it deſerves more attention than is given to it; we have two authors, who have made the ſcience more eaſy and pleaſant than ever—the one is the Rev. Dr. Stephen Addington, of Market-Harborough, in Leiceſterſhire; the other is Mr. Daniel Fenning, of London; their books, in my opinion, are the beſt adapted for the inſtruction of youth.—I beg leave to inſert here a general canon for the rule of proportion, which I conſtantly uſe in my own ſchool, and I would recommend it to maſters of the younger claſs to inſiſt upon it, that their ſcholars work every queſtion in ſingle proportion, in four different ſtatings; this will ſtrengthen the mind, and is the firſt and beſt method of teaching them the uſe of their reaſoning powers that I am acquainted with.

GENERAL CANON OR RULE FOR SINGLE PROPORTION TRANSPOSED FOUR WAYS.

If four numbers or quantities are proportional, their order may be ſo tranſpoſed that each of thoſe numbers or quantities may be laſt in proportion. And ſo of any four proportional numbers

or

or quantities of liquids or ſolids, if three be given the other that is wanting may be found thus:

AS FIRST	SECOND	THIRD	FOURTH
1 :	4 : :	8 :	32
AS SECOND	FIRST	FOURTH	THIRD
4 :	1 : :	32 :	8
AS THIRD	FOURTH	FIRST	SECOND
8 :	32 : :	1 :	4
AS FOURTH	THIRD	SECOND	FIRST
32 :	8 : :	4 :	1

Geometry, or the doctrine of extended or continuous quantity, including the conſideration of lines, ſuperfices and ſolids.—Next to divinity and hiſtory, this is certainly the very beſt ſcience in which youth can be inſtructed.

It has a prodigious tendency to fix the attention, to ſtrengthen and enlarge the mind, to improve the memory, to teach clear ideas, and an habit of juſt reaſoning. It is ſurely the beſt logic that ever was invented for the uſe of mankind.

The firſt ſix books of Euclid's Elements may be taught to ſchool boys in a way of play, by working

ing all the problems, and moſt of the theorems, in the ſand. Let a young maſter of a ſchool provide himſelf with a large pair of compaſſes, and a long ruler. Let him firſt take Le Clerc's Practical Geometry, printed for Meſſrs. John and Carington Bowles, work one or two propoſitions in the court-yard, or playing place of his ſchool every day, and in about ſix weeks, or two months, his ſcholars will be able to enter upon Euclid's Elements in the ſame manner. In a year's time, he may have twenty or thirty boys able to give a good account of the firſt principles of geometry, and plain trigonometry, without loſs of time, or interrupting the buſineſs of ſchool hours.

I ſhould reckon it a great honour to my ſchool, to have it juſtly ſaid, " that the boys are taught Geometry, as a recreation, and, that Euclid's Elements were as familiar as the Latin accidence, or the numeration table. I am very ſure, that all the parts of philoſophy may be taught in the moſt eaſy and familiar manner, if ſchool-maſters had but public ſpirit, good humour, and condeſcenſion. In a word, if they had but a fatherly heart, and as much concern for the plea-

ſure

ſure and improvement of their ſcholars, as they have for their own private gratification, and the inferior amuſements of life.—For inſtance—a fire-ſhovel, tongs, and poker, will ſhew the foundation of the mechanic powers; eſpecially the nature of levers.—A ſpinning wheel, will clearly ſhew the power of the wheel and axle.—A brick bat on a table will ſhew the advantage of broad above narrow wheels—marbles, will teach a ſchool-boy the nature of percuſſion, and the laws of motion. By the whipping and ſpinning of tops, we may ſhew the diurnal and annual motion of the earth.—The twirling of a chamber maid's mop will ſhew the nature of the centrifugal force of the planets. The fall of a farthing ball teaches the doctrine of gravitation, and the laws of falling bodies.—A pennyworth of quickſilver, divided on a table, and ſome bits of cork in a baſon of water, will ſhew you the attraction of coheſion.—A ſponge will teach the riſe of water in capillary tubes.—A ſyringe, or a ſquib, or ſucking with a reed, or a wheaten ſtraw, will ſhew the nature of pump-work.—A ſchool-boy's jews harp, will ſerve to teach us thoſe tremulous motions, which are the cauſe of ſounds; and a glaſs priſm, and ſoap bubbles*,

bles *, a looking glaſs, and an oxe's eye, from the butcher's, will be a happy foundation for optics. A few hoops, from the cooper's ſhop, placed with ſkill, will ſhew the grand circles of the ſphere, viz. the horizon, the meridian, and equinoctial line, the ecliptic or ſun's path, the two tropics, and the polar circles.

A ſmall pillar, of the ſame ſize which is uſed for a barber's block, with a few rings of leather, or of horn, with ſome wires and wooden balls, will make a tolerable good orrery, to ſhew the ſituation, the diſtances, the motions, and magnitudes of the heavenly bodies, in the Newtonian ſyſtem of aſtronomy.—Thus, I have given a few brief hints, how younger maſters may purſue the moſt popular methods, with little expence, for the inſtruction, pleaſure, and vaſt profit of their pupils, which would iſſue in their own honour and temporal advantage, and be an unſpeakable ſatisfaction to the parents who entruſt them with their deareſt earthly treaſure.

* Note, Let the man that laughs at this, be told that Sir Iſaac Newton made a fine improvement in optics by ſeeing ſome boys blow up ſoap bubbles in the air.

I will, (now I am on the head of teaching the ſciences, by way of recreation) advance this aſſertion, that all the branches of knowledge may be taught by cards.

The method of teaching the ſciences, by the uſe of cards, is ſuch as, perhaps in no other way can be ſo eaſy, ſo popular, ſo pleaſant, and ſucceſsful.

By cards I do not mean the common playing ones for gaming, which were firſt invented for the uſe of a lunatic French king, and continued in vogue to this day by millions of mankind, infected with a worſe ſpecies of lunacy; nothing but the height of raging madneſs could ever ſpread ſuch a fooliſh diverſion ſo wide, or continue it ſo long, to the deſtruction of the peace of the mind, the pleaſures of friendſhip, the health of the body, and the horrible ruin of thouſands of fine eſtates and families. But to ſuch a height of infanity are multitudes arrived, as to render all means for their cure ineffectual; I therefore diſmiſs them in deſpair, with this one reflection---that, were I capable of wiſhing the greateſt miſery, to the worſt enemy upon earth, and that he might be one

of the moſt uſeleſs and contemptible animals in the world, I would wiſh him to be a conſtant and infatuated card-player.

But whilſt common ſenſe, and the love of one's country can deſpiſe and abhor ſo fooliſh and inſipid a diverſion, this ſame common ſenſe, and public ſpirit can invent a thouſand ways by which cards, that is to ſay, the ſame kind of blank papers, which are uſed for cards, may with very different kind of furniture and application, be promotive of the glorious purpoſes of ſcience and virtue, ſome of theſe pleaſant uſes we will now explain.

I. GEOGRAPHICAL CARDS *.

TAKE a pack of blank or meſſage cards, write on them the principal cities of Europe, Aſia, Africa, and America, one city on each card, with the latitude, longitude, number of inhabitants, and their religion. When you have completed the furniture of theſe cards, the manner of playing with them is as follows: In a rainy day, or a

* Since the firſt Edition of this Work was printed, moſt of the cards here mentioned have been publiſhed by Mr. Carington Bowles, of St. Paul's Church-Yard.

winter

winter evening, when the weather does not permit them to play in the open air, let two, three, or four boys, agree to play at a game of Geography; deal out the cards, and let the firſt boy begin, draw a card, inſpect it, name only the city, and turn its face downward on the table. The ſecond boy muſt anſwer, thus for example: Suppoſe it was London. London (replies the ſecond) is the capital city of the kingdom of England; its north latitude is 51 degrees and 32 minutes; its longitude is nothing, becauſe the firſt degree of longitude, or the firſt meridian, begins at London. The number of inhabitants in the city and ſuburbs, are reckoned near a million, or ten hundred thouſand; and the people profeſs the proteſtant religion.

If the ſecond boy gives a true account of what is upon the firſt card, he has a right to play one of his, and the third boy muſt anſwer; but if the ſecond boy miſſes, and the third boy anſwers truly, then he ſits above him, or takes his place, plays his cards, and the ſecond boy is obliged to anſwer; if he miſtakes again, and the fourth boy names right, he takes his place, and the ſecond boy is put lower with diſgrace. And thus let the boys go on, till their cards are all played out; and let him that has

made the fewest blunders, be called the captain for that day.

II. CARDS OF ANTIENT HISTORY, WITH THE CHRONOLOGY ANNEXED.

The furniture of a pack of blank cards with ancient history must be thus ordered. On the first card write thus:

FIRST EPOCH.

ADAM, OR THE CREATION.

FIRST AGE OF THE WORLD.

ANNO MUNDI,	ANTE CHRISTUM.
YEAR OF THE WORLD,	BEFORE CHRIST,
0	4004.

On the second card write, *Second* epoch, Noah, or the deluge, with the year of the world, and the years before Christ.—*Third* epoch, the call of Abraham.—*Fourth* epoch, Moses, or the written law.—*Fifth* epoch, the destruction of Troy.—*Sixth* epoch, Solomon, or the temple finished.—*Seventh* epoch, Romulus, or Rome founded.—*Eighth* epoch, Cyrus, or the Jews restored.—*Ninth* epoch, Scipio, or the conquest of Carthage.—*Tenth* epoch, the birth of Jesus Christ; which is the seventh age of the world.

ANNO MUNDI	ANNO ROMÆ	ANNO CHRISTI
4004	754	1

Let every young perſon, according to his ability, after he has placed the above furniture on one ſide of his cards, write ſome peculiar ſelect facts which happened in each period, on the other ſide. By this means he will have many of the moſt beautiful and delicate parts of antient hiſtory at an eaſy rate within his power; and ſchool-boys may play at cards of this ſort with as much pleaſure and profit, as, with the geographical ones firſt mentioned.

III. CARDS OF MODERN HISTORY, WITH THE CHRONOLOGY ANNEXED.

The beſt way of treating modern hiſtory, is to divide it into centuries, beginning with the birth of Jeſus Chriſt, and to denominate every century according to the principal facts tranſacted in that century. And I can think of nothing better than the epithets of that learned hiſtorian, Dr. William Cave, viz.

He ſtiles	
Century I.	Sæculum Apoſtolicum
Century II.	Sæculum Gnoſticum
Century III.	Sæculum Novatianum

Century

Century IV. Sæculum Arianum
Century V. Sæculum Neſtorianum
Century VI. Sæculum Eutychicum
Century VII. Sæculum Monotheliticum
Century VIII. Sæculum Eiconiclaſticum
Century IX. Sæculum Photianum
Century X. Sæculum Obſcurum
Century XI. Sæculum Hildebrandinum
Century XII. Sæculum Waldenſe
Century XIII. Sæculum Scholaſticum
Century XIV. Sæculum Wicklevianum.
Century XV. Sæculum Synodale.
Century XVI. Sæculum Reformatum.
Century XVII. Seculum Doctiſſimum.

I add to Dr. Cave.

Century XVIII. Sæculum Luxurioſum

IV. GEOMETRICAL CARDS.

The firſt and eaſy principles of geometry may be placed on cards in the following ſimple manner and a figure ſhould attend each definition to make it more eaſily underſtood. On the firſt card fix a point.—On the ſecond, a ſecant point.—On the third, a central point.—a right line—a circular line—curve line—a mixed line—a plumb line—a perpendicular line—horizontal line—ob-

lique line—parallel lines—a baſe line---finite lines—infinite---apparent line---occult line---diagonal line—diameter line---ſpiral line---chord line---an arc---a tangent line---a ſecant line---a right lined angle---a curve lined angle---a mixed angle---a right angle---an acute angle—an obtuſe angle—and from thence proceed to all ſorts of ſurfaces. This will lay a ſure foundation for plain geometry, and prepare the ingenious boy for reading Euclid's Elements with pleaſure and ſucceſs.

V. OPTICAL CARDS.

Optics, or the conſideration of the nature of light, and the human eye, is one of the moſt ſublime ſciences in the world. Its firſt principles may be infuſed into ſchool-boys in the following eaſy manner: take ſome blank cards, let any ingenious man draw the figures, and write underneath, the eaſieſt definitions, from Dr. Rutherforth's Syſtem of Philoſophy, viz. a ray of light—the inflexion of a ray of light---the refraction of a ray of light—the reflexion of a ray of light---the angle of incidence---the refracted angle—the angle of refraction---the angle of reflection—diverging rays of light—converging rays of light—parallel rays of light—a radiant point—a focus—a focus

changed

changed into a radiant---a double convex lens---a plano convex lens—a double concave lens---a plano concave lens—a meniſcus, or concavo-convex lens—a plane glaſs --- a flat convex glaſs—a priſm—the axis of lens glaſſes---the poles or vertexes of a lens—diverging rays falling on a lens form a cone, whoſe apex is the radiant point, and the lens is its baſe—the axis of a beam of light—direct rays upon a lens—oblique rays upon a lens---a pencil of rays—the human eye—the outer coat of the eye, called the Sclerotica—the middle or black coat of the eye, called the Choroïdes—the inner coat of the eye, or net work, called the Retina—the three humours of the eye, viz. the Aqueous, or watry humour of the eye---the Chryſtalline, or brighteſt humour of the eye, in the form of a double convex lens—the Vitreous, or glaſſy humour of the eye.—N. B. When theſe firſt principles and definitions are clearly underſtood and well remembered, it will be eaſy and pleaſant to proceed even to Sir Iſaac Newton's moſt beautiful and incomparable treatiſe on optics, which is much more within the power of good common ſenſe than is uſually imagined.

VI.

VI. CARDS OF ANATOMY.

The ſtructure and beauty of the human body ought to be ſtudied with delight and admiration by every man: and the knowledge of this elegant fabric may be conveyed into the minds of youth, with great eaſe and pleaſure, by the uſe of cards. I ſhall only exemplify it a little with regard to the bones, and refer my ingenious young friends to that moſt exquiſitely delicate and alluring deſcription of a human body, which he will find in Mr. Hervey's Theron and Aſpaſio, Dialog. XII.

Let an ingenious young man take Cheſelden's Anatomy, or the Tables of Anatomy engraved by Mr. Tinney, in Fleet-ſtreet, on folio ſheets; with his pencil copy on a blank card one bone, with its name; and thus proceed with his cards through the principal bones of the human body. And, leſt I ſhould not be thoroughly underſtood, or the minds of young perſons be too indolent to purſue my advice, I will lead him farther, and mention the names of the bones, which are theſe: Os frontis---os bregmatis---os temporis---os occiptis---os jugale---clavicula, or collar-bone---ſternum, or breaſt bone---ſeven vertebræ of the neck---twelve

vertebræ, or joints of the back bone---five vertebræ of the loins, in all twenty-four joints---ſeven true ribs of a ſide, five falſe ribs---the ſcapula, or ſhoulder-blade---os humeri, or bone of the arm above the elbow---the radius and ulna, the two bones of the arm below the elbow---bones of the carpus or wriſt---bones of the metacarpus or hand---bones of the fingers---the os ſacrum---os coccygis---os ilium---os pubis---os femoris, or bone of the thigh---the patella, or knee-pan---the tibia, or largeſt bone of the leg---the fibula, or leaſt bone of the leg---os calcis, or bone of the heel---the tarſus, or ſix inſtep bones---the metatarſus, or bones of the foot---laſtly, the bones of the toes. Theſe, with the ſmaller bones, may be numbered thus: about ſixty in the head and neck; ſixty in the arms and hands; ſixty in the trunk of the body; and, ſixty in the thighs, legs, and feet; in all, about two hundred and forty. And with theſe the all-wiſe and powerful God has built the ſtructure of the human body; and for which he deſerves eternal love and adoration. I do not adviſe young men to ſtudy this ſcience with the accuracy of anatomiſts, but as a profitable and rational recreation, in order to increaſe their veneration for our omnipotent and good creator; and, I can

aſſure

assure them, after more than twenty years experience, that the pleasure and profit of this study will richly reward them for their labour.

VII. CARDS OF ASTRONOMY, AND A LIVING ORRERY, MADE WITH SEVENTEEN SCHOOL-BOYS.

Astronomy is a most sublime and delicious science: To form a just idea of the magnitude, motions, and distances of the heavenly bodies, has a powerful and happy tendency to enlarge and elevate the soul, and to give us striking thoughts of the wisdom, goodness, and universal agency of God. But can any notion of this science be conveyed into the minds of school-boys? Will it not rather puzzle and confound their brains, and unfit them for the more important employment of studying dry words for seven years together? I answer, No. It may be taught them in their play hours with as much pleasure as they learn to play at marbles, or drive a hoop for an hour or two; and this may be done in manner and form following:

Take seventeen blank cards; write on one, the sun, with his diameter, which is seven hundred thousand miles; give this to the largest boy, who

is to ſtand in the centre to repreſent the ſun. On another card write mercury, with his period, eighty-eight days, diſtance from the ſun thirty-two millions, diameter two thouſand ſix hundred miles, and hourly motion, which is one hundred thouſand miles. So go on to Venus, our earth, Mars, Jupiter, and Saturn. Then write on your other cards the names and periods of the ten moons in our ſyſtem. Having thus furniſhed your cards, then provide the orbits for theſe ſham planets, go into any plain field, or place, where boys can play, draw a circle of two hundred feet diameter, which you may eaſily do with a cord and a broomſtick, ordering one boy to hold the cord in the centre, while you deſcribe the circle with the ſtick at the other end of the ſtring. When you have formed your circle, divide the ſemi-diameter into a hundred parts; if you chuſe exactneſs, take five of theſe parts from the center and deſcribe a circle for Mercury's orbit, take ſeven parts for the orbit of Venus; ten parts for our earth's orbit; fifteen parts for the orbit of Mars; fifty-two parts, that is fifty two feet for the orbit of Jupiter. And let the outward circle of a hundred feet repreſent the orbit of Saturn, which is the boundary of the Newtonian ſyſtem. After

this

this draw your circles for our moon round the earth, for Jupiter's moons round him, and laſt of all for Saturn's five moons. There is no occaſion to be ſcrupulouſly exact till the boys are well verſed in theſe firſt eaſy notions, reduce them to accuracy by degrees. Mr. Whiſton's Aſtronomical Principles of Religion, and Mr. Ferguſon's Aſtronomy will furniſh you with ample materials for all your purpoſes. Now begin your play, fix your boys in their circles, each with his card in his hand, and then put your orrery in motion, giving each boy a direction to move from weſt to eaſt, mercury to move ſwifteſt, and the others in proportion to their diſtances, and each boy repeating in his turn the contents of his card, concerning his diſtance, magnitude, period, and hourly motion. Half an hour ſpent in this play once a week will, in the compaſs of a year, fix ſuch clear and ſure ideas of the ſolar ſyſtem as they can never forget to the laſt hour of life: And probably rouze ſome ſparks of genius, which will kindle into a bright and beautiful flame in the manly part of life.

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